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REMARKS

UPON A

PAMPHLET,

INTITLED,

Some Doctrines in the Superlapparian Scheme impartially examin'd by the Word of God:

Containing a

DEFENCE

OF

Several EVANGELICAL DOCTRINES
therein Objected to.

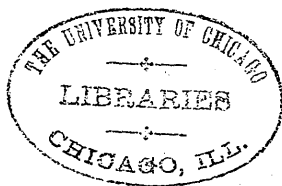
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REMARKS

UPON A

PAMPHLET, &c.



HAVE lately met with a Pamphlet, intituled, *Some Doctrines in the Superlapsarian Scheme impartially examined by the Word of God*, which does not bear the Name of its Author: For what Reason he chose to conceal his Name, I don't pretend to determine; only conjecture, it might be to keep clear of a publick Imputation of the Want of Skill in the sublime Subjects of which he treats, and of a due Deference to some worthy Persons on whom he pours Contempt.

My firm Regard to religious Liberty, and Desire of Improvement in Knowledge, will not permit me to be offended with any who shall think proper to animadvert upon what I publish to the World ; and, if treated with Decency and Respect, by such as examine my Opinions, I shall esteem it as an additional Favour done me. How much I am indebted to this Author, on this Account, the Reader will easily determine.

It might be justly thought, from the Title this Performance bears, that Impartiality and Ingenuity, with a steady Regard to the Holy Scripture, run through the whole ; but any may readily see, that *Fronti nulla Fides* is a very proper Motto for it.

This Writer militates against the *Supralapsarian* Way of stating the Doctrine of Election ; which, he imagines, has run its Favourers into many false Opinions and great Absurdities.

Here he opposes it under these Considerations : As a Doctrine destitute of Scripture-Support ; repugnant to God's Foreknowledge ; as it lessens the Grace of God ; and is injurious to his Justice ^a.

The *Supralapsarian* Opinion, in itself, doth not labour under the Difficulties with

^a Page 4.

which this Author endeavours to clog it. Those who state the Doctrine of Election in this Way, think that the Objects of God's Choice were considered by him in their Election to the End, that is to say, to eternal Glory, as in *massa pura*, or as unfallen; but that in Election to the Means tending to that End, they were view'd, as in *massa corrupta*, as fallen, guilty Creatures^b. And therefore it is sufficient, to obviate the Objections he advances against their Sentiments in this Point, to give a just Account of them. However, I shall briefly consider his Objections: And,

Object. 1. *He charges this Opinion with the Want of Scripture-Support.* In Answer to this, let it be observed: That the *Supralapsarians* think their Opinion receives some Evidence from these Words, *Whom he did fore-know, he also did predestinate to be conformed to the Image of his Son^c*: And also from these Words of the same

^b Vid. Twiss. Vindic. Gratiae. lib. 1. p. 1. Digr. 1. Sect. 4. p. 16. Digr. 3. Sect. 4. p. 32. Maccov. loc. Com. p. 222, 223. Polan. Syntag. Theolog. 1. 4. c. 9. p. 691.

^c Rom. viii. 29. Keckerman, as cited by Dr. Goodwin in his Discourse on Election, 1. 2. c. 1. p. 81. thus comments on those Words: The Apostle distinguisheth the Decree of God into two Acts; 1. Fore-knowledge of such as are his. 2. Of Predestination. Which when I weigh, I understand, by the Fore-knowledge, his Decree simply considered

same Apostle, *As he hath chosen us in him*^d: Which plainly suggest, that Christ is the Object of Election, as Mediator. Now he could not be considered but as pure; and it is reasonable to suppose, that his Members were so considered, who were chosen in him. This Author's Sense of these Words is certainly unnatural: He supposes, God chose us to the *Enjoyment of spiritual Blessings, in order to effect our Sanctification*^e. Is not Sanctification one of those Blessings? How then can it be said, that we are chosen to the Enjoyment of Sanctification, in order to effect it? The effecting of a Thing is, doubtless, prior to the Enjoyment of it. It is unblameable Holiness, or absolute Perfection in Heaven, that is intended in these Words. And therefore, the *Supralapsarians* are not guilty of a Contradiction, when they say, that God chose us that we might be holy; and not because he foresaw we would so be, previous to that his eternal Choice, as he asserts they are^f: When they thus speak, they design Election to the Means.

The Decree of God to sanctify his Elect necessarily supposes, that they were con-

sidered of giving to Men eternal Life; as Man is considered without the Consideration of the Fall: But, by Predestination, I understand God's Decree concerning Man fallen; as he was to be raised up again, and to be brought to eternal Life.

^d Eph. i. 4.

^e Pag. 6.

^f Ib. 5.

sidered

sidered as sinful Creatures ; but his Purpose of their standing before him in unblameable Holiness in Heaven does not, which is the Holiness designed in these Words. Again, it will be very difficult to prove, that the Elect were ever considered as guilty, sinful Creatures, in Christ. Farther, Christ is said to be *chosen from out of the People*^s. Now, as he was considered pure in his Election, to be an Head to the Church, it is not unreasonable to conceive that those, from among whom he was chosen, were also so considered. Moreover, it is manifest, that *Esaü* and *Jacob* were not considered as having contracted any Guilt in God's eternal Decree; when the latter was chosen to everlasting Life, and an Act of Preterition was passed upon the former : *For the Children being not yet born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth*^h.

Object. 2. *This Doctrine of theirs is repugnant to their own Opinion of God's eternal Fore-knowledge*ⁱ. The *Supralapsarians* freely allow the Doctrine of God's eternal Prescience ; that by one Act of his infinite Understanding, he foresaw all the differing Scenes the Objects of his Ele-

^s Psal. lxxxix. 18.

^h Rom. ix. 11.

ⁱ Pag. 7.

tion would run through, perfectly consistent with their Opinion of his considering them as pure in their Election to the End, but as fallen in their Election to the Means tending to that End: And this, without the Supposition of Priority, or Posteriority in God, whose infinite Mind conceived of all Things at once; the End, and the Means: *Known unto God are all his Works, from the Beginning*^k.

Object. 3. *This Doctrine tends to lessen the Grace and Mercy of God in Election*^l. This is a great Mistake; for, though God chose his People to eternal Glory above the Consideration of the Fall, he decreed to permit it in order to render his free Grace eminently glorious in bringing them to Happiness.

Object 4. He conceits it is contrary to God's Justice. *This Way of Reasoning fixes the Damnation of poor Souls on God's Act of Preterition; if they are rejected as Creatures only, and not as sinful Creatures*^m. In answer, let it be observed, an Act of Preterition was pass'd on the apostate Spirits, considered as unfallen; yet this was not the Cause of their Damnation, but the Sin which they voluntarily committed: Thus, as to the Non-elect among Men, God's Act of Preterition pass upon

^k Acts xv. 18.

^l Pag. 8.

^m Ib. 9.

them,

them, is not the Cause of their Damnation, but their own Guilt. Besides, Pre-damnation, or an Ordination to Punishment, supposes the Consideration of the Fall and Guilt contracted by those who are the Objects of this Ordination to Penalty. The Act of Preterition, or negative Election, was no other than a Determination not to confer such Grace upon the Non-elect, which was no way due to them: And Pre-damnation, or Ordination to Punishment, was only a Decree to inflict upon them the Demerit of their Crimes. In all which there is not the least Injustice.

Our Author proceeds to take Notice of the Doctrine of eternal Justification; which he ignorantly imagines naturally springs from the *Supralapsarian* Opinionⁿ: Whereas this is a *Sublapsarian* Doctrine, or follows upon the Consideration of the Fall, as every judicious Reader will easily observe: For, if we were not unrighteous in ourselves, we should not stand in need of Christ's Righteousness to justify us. To that Doctrine he objects, that we *no where read of being justified before Faith*^o. Though we do not read this syllabically, or in such Terms expressly;

ⁿ Pag. 10.

^o Ibid.

ction would run through, perfectly consistent with their Opinion of his considering them as pure in their Election to the End, but as fallen in their Election to the Means tending to that End: And this, without the Supposition of Priority, or Posteriority in God, whose infinite Mind conceived of all Things at once; the End, and the Means: *Known unto God are all his Works, from the Beginning*^k.

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ⁿ Pag. 10.

^a Ibid.

yet we read that which is equivalent to it, as will be seen hereafter.

He goes on to observe some dangerous Opinions, as he apprehends, that follow upon the Doctrine of eternal Justification : Such as these ; that we are only to pray for a Manifestation of the Pardon of Sin ; and that Sin was imputed to Christ ^P : Two other Things he mentions ; that God was eternally reconciled to the Elect, which I shall presently consider ; and that God loved and delighted in his People while in Sin, the Defence of which I leave to Mr. *Gill* ; he being more particularly concerned in that Part of the Argument. And therefore, I shall only consider what he offers on the Head of praying for the Pardon of Sin, the Imputation of it to Christ, and Reconciliation.

I. To begin with praying for the Pardon of Sin. And it will be proper to consider what Remission, or the Pardon of Sin is : Which I take to be this ; The Will of God, to acquit and discharge us of the Guilt that we contract, or the Non-imputation of it ; as seems clear from the Apostle's Words, *Who shall lay*

*any Thing to the Charge of God's Elect? it is God that justifies^a; i. e. he acquits and discharges them. Now God eternally willed not to impute Sin to his Chosen: For, when he was in Christ reconciling the World unto himself, i. e. drawing the Plan of their Reconciliation, it was thus; Not imputing their Trespases unto them^r: And therefore, their Pardon is as ancient as God's Decrees. See this more fully vindicated in my *Defence of eternal Justification*^c. If God's Will, not to impute Sin to his People, or his Will, not to charge their Guilt upon them, is their Pardon or real Discharge, which this Author has not thought proper to deny; and this Will is eternal in God, as all the Acts of his Will most certainly are; then, when we pray for Pardon, it ought not to be with Ideas of God's beginning to will not to impute that Sin to us, which we pray for the Remission of; but only an Application of Pardon to our Souls, through Christ's Blood, can be justly intended by us in our Petitions of this Kind. The Instances of Saints praying for Pardon, and the Directions given to us so to do, this Author should have proved intend more than this, in order to establish what he designed: Since*

^a Rom. viii. 33.

^r 2 Cor. v. 19.

^c Pag. 51, 52, 53.

he has not, they are of no Service to his Cause; nor do they militate with our Opinion in this Article. I freely confess, I think myself under Obligation humbly to pray to God for Pardon, *i. e.* a View of it; although I conceive, if I am so happy as to be of the Number of God's Elect, he has *forgiven me all Trespases* ^t, past, present, and to come. Let not our Author start, as one in a Surprise, at compleat Remission; for 'tis an *Evangelical* Truth, whatever he may think of it.

2. He opposes the Doctrine of the Imputation of Sin to Christ; in which, I wish he had shewn more Temper and Moderation: I imagine, the Reader can't but think him guilty of intemperate Zeal, how knowing soever he may conceive him to be. I apprehend, this Doctrine receives evident Proof from the Sacred Scriptures; which declare, that our *Iniquities were laid on Christ* ^u; that *he, who knew no Sin, was made Sin for us* ^w; and that *he bore our Sins in his own Body on the Tree* ^x: Which intend a Charge, or Imputation of our Guilt to Christ, as our Surety, as what was necessary to his suffering the Penalty due to us. Our Author does not

^t Col. ii. 13.

^w 2 Cor. v. 21.

^u Isa. liii. 6.

^x 1 Pet. ii. 24.

fairly represent our Opinion, when he makes us say, *It cannot consist with the Justice of God to wound his Son, if he is not really the Sinner*^y; for we say punish his Son, not merely wound him: An innocent Person may suffer, but he cannot be punished, without manifest Injustice, unless some Crime is charged upon him. Since, therefore, Christ *was made a Curse*^z in his sufferings, or the Punishment due to us was inflicted on him, the Imputation of those Crimes to him, that were the meritorious Cause of that Penalty, is necessarily supposed.

This Writer thinks, that when Christ is said to be made Sin, it is to be taken in a metonymical Sense: And in his Margin gives us this Account of that Trope; *A metonymy is a changing of, or putting one Thing, or more, for another*^a. I excuse his bad Orthography; it ought to be Metonymy. It is not the putting of any Thing in the room of another, as the putting of one Contrary for another, which he conceives: Unbelief is not put for Faith in these Words, *Lord, I believe, help thou mine Unbelief*^b. The Sense of which is not, Lord help my Faith, but assist me against my powerful Unbelief.

^y Pag. 33.

^z Gal. iii. 13.

^a Pag. 36.

^b Mark ix. 24.

Since

Since Christ's being made Sin is a scriptural Mode of speaking, he ought to have treated it with greater Decency than he has done. It is not designed thereby, that he became impure, either in his Nature, or in any of his Actions; but a Sinner, or Guilty, by Way of Imputation only. As the Imputation of Christ's Righteousness to us works no Change in our Nature, from sinful to holy, so the Imputation of our Sins to him effected no Alteration in his pure and holy Nature: That remained untainted, notwithstanding this Imputation of our Guilt to him. He imagines, *Sin cannot be imputed, because 'tis not a Substance*^d; by which it appears, he is ignorant of the Nature of Imputation. A Substance, or Body, as a Stone, may be cast at, or let fall upon a Person, but cannot be imputed to him, or placed to his Account.

Farther, The Filthiness of our Nature was imputed to, and atoned for by Christ; or else it will prove our Destruction: And so also, the perfect Holiness of Christ's Nature is imputed to us; though I do not take this to be our Sanctification, but a Branch of our justifying Righteousness: The Law requiring Purity of Heart, as well as

Conformity in Life, in order to our Justification^d.

It is true, that Christ healed distempered Persons of their bodily Disorders, not by taking them upon himself; but it doth not thence follow, that he did not bear away Sin, by having it imputed to him, and atoning for it, as this Author suggests^e. It is no other than a *Socinian* Gloss he puts upon the Words of the Prophet: *The Lord hath laid on him the Iniquities of us all*^f.

Christ was not in all Respects separate from Sinners, except in the blasphemous Accounts of his Enemies^g, as he asserts: For Sin was as really imputed to Christ, as his Righteousness is imputed to us for our Justification: But this Doctrine of the Imputation of Christ's Righteousness he seems as averse to, as to that of the Imputation of our Sins to him; for he tells us, *We are made Saviours*^h thereby. To set aside which, it is sufficient to observe, that we contribute nothing, either to the Being or Value of this Righteousness; nor to its Imputation: And how, therefore, the Imputation of it to us, in order to our Salvation, infers that we are Sa-

^d Pag. 51.

^e Ib. 46.

^f Isa. liii. 6. Vid.

Socin. de Servat. p. 2. cap. 4. inter Opera, Vol. II. p. 149.

^g Pag. 32.

^h Ib. 49.

viours, will be very difficult for him to demonstrate.

The Liberty he takes with *Dr. Crisp* is very indecent : Let not this low Defamer conceit, it will ever be in his Power to sink the Reputation of that excellent Person, who has been well defended by such as are no way inferior to him in Learning, good Sense, and Knowledge in Divinity ; the Doctor's own Son, 'Squire *Edwards*, and *Dr. Chauncy*ⁱ. In the Writings of which learned Gentlemen, such Arguments are advanced in Favour of Christ's being made Sin by Way of Imputation, in which Sense only *Dr. Crisp* understood it, that, perhaps, he may never dare attempt an Answer to. If some particular Expressions have dropp'd from his Pen, that are not so well guarded as might be wished, the Substance of his Doctrine is solid, spiritual, and evangelical ; infinitely more valuable than what the Performance of this Author can boast.

Next he is pleased to treat the learned and great *Mr. Hussy* in a very scurrilous Manner ; him he calls a *ridiculous Writer*^k.

ⁱ Christ made Sin, by *Mr. Crisp*. Enquiry into Gospel-Truth, by *Thomas Edwards*, Esq; Neonomianism Unmask'd, by *Dr. Chauncy*.
^k Pag. 52.

It might have been thought that his great Learning, extensive Knowledge, and Zeal for Truth, would have raised him, at least, above the Contempt of this Person; who, it will hardly be allowed, is equal to that learned Author in any Respect. The Charge he brings against him, of endeavouring to prove that Christ was not only guilty by way of Imputation, *but filthy too*^l, hath no more Truth in it, than the Author of the Charge has Modesty: For he is so far from suggesting any Thing like this, that he very cautiously guards against it. The Simile he makes use of, and which this Examiner mentions, is a sufficient Vindication of him in this Particular: It is this; *Suppose*, says he, *a Drop of Ink, or Poison, falls upon a fiery Globe* (Mr. *Hussey* don't say here, a Globe as big as this Earth, as he makes him to say) *could that Ink, or Poison, leave any sullying Mark behind it*^m? Now, though Mr. *Hussey*, in his Simile, mentions only a Drop of Ink, or Poison, it was not with a Design to extenuate the Sin Christ bore, or the Greatness of the Filth there is in the Sins of the Elect: For he calls it, *a Deluge of Corruption, and a Sea of Filthiness to us*; though but

^l Page 50.
veil'd, p. 497, 498.

^m Glory of Christ Un-

*as a Drop, in comparison with Christ's infinite Power to subdue Sin: Which, if this Writer had observed, it might have prevented his making the first Remark upon the Simile, as it effectually answers it. His second is; He should have mentioned the polluting Stuff as poured into the Globe, and not as dropped upon it^m. I answer, Mr. Hussey did not design a Communication of Sin or Filthiness to Christ; but the Imputation of Sin, with all its Filthiness to him, and the quick Sense Christ had of the Father's charging Sin upon him, and of the Pollution of that Sin imputed to him; all which was, without his being, in the least, defiled by it: And therefore, our Author is altogether mistaken, in supposing the Doctrine of the Imputation of Sin to Christ to be *Blasphemy, and vile Nonsense*ⁿ. I hope he is one interested in the Intercession of Christ, and shall therefore obtain the Pardon of the Guilt he may have contracted, by his too warm and ignorant Opposition to the Doctrine of the Imputation of Sin to Christ; who, when on the Cross, prayed thus to the Father, in behalf of those of his People, who, through Ignorance, were concerned in his Death, *Father, forgive them; for they**

^m Pag. 52, 53.

ⁿ Ib. 39, 47, 53.

know not what they do: Which cannot, I think, be urged in his Favour, to abate the Greatness of his Crime, in charging Mr. *Hussey* with making Christ *inherently filthy*.

If the Evil he has been guilty of in defaming those, who believe and defend the Doctrine of the Imputation of Sin to Christ, should lie on his Conscience, as what was not imputed to, and atoned for by him, whatever he may think of the Matter, now it will inexpressibly wound him.

Sin, which Christ was *made*, stands opposed to *Righteousness*, which we are *made*^p. Now suffering for Sin, or the Penalty due to it, is not to be opposed to God's *Righteousness*, or Faithfulness: But Sin, which Christ is said to be made, may very justly be opposed to that Righteousness which we are made; if we understand by Sin our Guilt, and by Righteousness Christ's perfect Obedience, which is the true Sense of the Text: For the Apostle certainly intends two Contraries, by Sin and Righteousness.

Christ's being made an *Offering for Sin*^q, designs his being made Sin, or Guilt; *when thou shalt make his Soul, DOWN*, that is, *Guilt*; which plainly suggests the

^o Luke xxiii. 34.

^p 2 Cor. v. 20.

^q Isa. liii. 10.

Imputation of Sin. The Word is sometimes rendered Trespafs; *and he shall recompense, נָשָׂא, his Trespafs*^r. It is used to exprefs Guiltinefs; *and thou be found Guilty*^t, נָשָׂא. Therefore, that it was Guilt or Sin that Chrift was made, appears from thefe Words.

It is very unaccountable, that he fhould pronounce this Doctrine *as absurd and vile, if not more vile* than Tranfubftantiation^t. In his next Performance, let him prove it to be fo, in a fingle Inftance, if he can; he has done nothing towards it in this.

I now proceed to confider what he offers on the Doctrines of Reconciliation, Juftification and Adoption. *First*, I fhall attend to what he delivers on the Article of Reconciliation: And to prevent Miftakes, the Reader will please to permit me to ftate my Opinion in this Point; I readily allow, that Sin has caufed a Difftance between God and the Elect, as confidered in themfelves, on God's Part, which I need only confider: It fupposes,

I. A Difapprobation of their Perfons, as viewed in themfelves: Herein I con-

^r Numb. v. 7.

^t Prov. xxx. 10.

^t Pag. 38, 39, 47, 55.

ceive God is to be considered as a Law-giver.

II. That God, by his Law, pronounces a Curse against them on account of their Transgressions: So that God's Justice, or infinitely pure Nature, and holy Law, stand engaged against them.

These two Things, I apprehend, are designed, where they are said to be *Children of Wrath*^u, and nothing more. A Purpose of inflicting any Part of the Penalty, demerited by their Sins, cannot be intended; for the Apostle says expressly, *God hath not appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ*^w. Besides, Christ bore the whole Punishment due to their Crimes; or else he is not a compleat Saviour, which he certainly is; for the Father has made him, the *Captain of his Peoples Salvation, perfect through Sufferings*^x, that is to say, a perfect Saviour: And therefore, Reconciliation cannot design either of these two Things;

I. That God did not love his People prior to Reconciliation made. Such a Supposition is subversive of the Doctrine of

^u Eph. ii. 3.

^w 1 Theff. v. 9.

^x Heb. ii. 10.

God's Love to the Elect, as the Cause of the Gift of his Son for them ; which is a Truth our Saviour himself plainly teaches us ^y.

2. It does not intend a Change in his Thoughts concerning them. It is not to be imagined, that God entertained a Purpose in his Heart to take Vengeance on Sin in the Persons of the Elect ; but was diverted from such an Intention, by the Sufferings and Death of his Son ; for he is not liable to any Change in his Resolutions : *The Council of the Lord standeth for ever, and the Thoughts of his Heart to all Generations* ^z. And therefore all that can be designed by Reconciliation, is the Satisfaction of Law and Justice ; that the former might be *magnified*, and the Glory of the latter be effectually secured in the Salvation of God's Chosen : No Alteration in the Affections, or Disposition of the divine Mind, can be intended.

This Author strenuously opposes eternal Reconciliation ; and very justly, if he had designed Christ's making Reconciliation in Eternity : But, since he intends the Reconciliation of God, or of divine Justice, to the Persons of the Elect, he is egregiously mistaken ; for the present

^y John iii. 16.

^z Psal. xxxiii. 11.

Being of Christ's Satisfaction is not necessary to Reconciliation : Divine Justice, or God, as a Law-giver, was reconciled to the Elect, upon Christ's undertaking to suffer and die for them ; although he did not then lay down what Justice demanded. Nor can I apprehend any Difficulty to attend this, more than may be thought to attend God's punishing of his Son for Millions of Sins that were not as yet committed : Actual Reconciliation doth not necessarily suppose the present Being of Christ's Satisfaction, is evident ; for, doubtless, God, or divine Justice, was reconciled to the *Old Testament* Saints, who were glorified before the Time of Christ's Crucifixion.

Now, as actual Reconciliation to those of the Elect, did not set aside the Necessity of his making Satisfaction for their Sins, or answering the Demands of Law and Justice in their behalf ; Why should it be thought, that actual Reconciliation to them, and all the Elect before Time, renders Christ's making Satisfaction, or answering the Demands of Law and Justice unnecessary, and makes what he did and suffered *ineffectual*, yea, *needless*^a ? Let our Author shew this if he can. But, in order to remove this Difficulty, which

^a Pag. 13.

presses his Opinion very hard, let him not imagine, that *Abraham, Isaac and Jacob*, with other Believers, were not admitted to Heaven till Christ had suffered. When he shall demonstrate, that actual Reconciliation to them, was consistent with the Necessity of Christ's acting in the mediatorial Character, and dying for their Sins, I shall be able to prove, that the Doctrine of Reconciliation to all the Elect, before Time, perfectly agrees therewith. If he pleases, I will acquaint him with my Notion in this Matter : It is this ; Reconciliation to the Persons of the Elect, is founded upon the fœderal Engagements of Christ ; and therefore, the Certainty of his Suffering was necessarily supposed. From whence it follows, that, unless that which supposes the certain, though future Being of a Thing, destroys the Necessity of its Being, this Doctrine renders not Christ's Death, and Satisfaction to Law and Justice, or to God, as a Law-giver, unnecessary. Thus, all our Author's Reasoning on this Subject sinks at once, which fills up so many Pages ^b.

Some Time since, I published *a Defence of the Doctrine of eternal Justification, from some Exceptions made to it by Mr. Bragge, and others ; several Things*

^b From Page 12 to 25.

in which, this Author has thought proper to take Notice of: He begins with what I have advanced in Favour of actual Reconciliation before Faith^c. The Words cited by me, as an evident Proof of that Doctrine, are, *If, when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we shall be saved by his Life.* The Sense of which, I take to be this; That *Paul*, and all the Elect of God, were reconciled while Enemies by Virtue of Christ's Death; and that, in Consequence of this Reconciliation, they become reconciled in themselves, or the Enmity of their Hearts is slain; and, being thus reconciled, they may be assured of eternal Happiness by Christ's ever living to intercede for them: So that Reconciliation, in the first Branch, intends the Satisfaction of Justice by the Death of Christ; and Reconciliation, in the second, designs the conquering of our perverse Minds by omnipotent Grace. Herein the Apostle's Reasoning appears very clear and strong; which stands thus: If Law and Justice were satisfied for our Sins by Christ's Death, when we were in open Rebellion against God; much more, since the Perverseness of our Hearts is subdued, we may steddily expect ever-

lasting Happiness by his Life of Intercession for us : This doth not make the Apostle guilty of *Nonsense, or bad Divinity*^d, as our Examiner weakly imagines.

It is not a little observable, that, though this Writer militates so much against Reconciliation before Faith, he is yet obliged to grant it : When he comes to give his own Sense of the Words, it is thus ; *God was hereby reconciled to the Elect, by Virtue of the Price of our Redemption*^e, &c.

Doth he allow, that God was reconciled by Virtue of Christ's Death ! How then could he assert, that *Reconciliation is not before Faith*^f ? Perhaps, he may find it no easy Matter to reconcile Positions so clearly opposite. Unless I am mistaken, he has, in these few Words, overthrown all that he offers against the Doctrine of Reconciliation before Faith : It may be, hereafter, he will write with a better Guard, and deny, that Satisfaction is made by Christ's Death, in order to destroy the Doctrine of Reconciliation before Faith ; since he is so great an Adversary to it. He *conceives, that the Price of Pardon, or the Atonement, must be pleaded either by the believing Soul, or else by his Advocate above for him*^g. But, to what End ? Surely, not in order

^d Page 56.

^e Ib: 57.

^f Ib. 58.

^g Ibid.

to Satisfaction; for that wholly arises from the infinite Dignity of the Person who suffered: Christ's Intercession with God, in behalf of his People, adds no Efficacy to his Death, as a Propitiation for their Sins; but his Intercession is founded upon the Compleatness of his Satisfaction. Besides, doth not the Elects Advocate plead his Sufferings in their Favour, while in Unbelief, in order to their believing? And can he imagine, that Christ's urging his Death, in Favour of his People, is less prevalent with God, than their pleading it when they believe? Moreover, Faith, in pleading the Sufferings of Christ, considers divine Justice as fully satisfied thereby, for the Sins of those Persons on whose Account he suffered; which the Apostle designs in Part, at least, by *receiving the Atonement*^h. And if so, it necessarily follows, that Reconciliation has not the least Dependence on Faith, but is prior to it, and doth not commence with the Being of that Grace.

2dly. I go on to answer what he objects to the Doctrine of Justification before Faith. It has been thought, that these Words afford full Evidence thereof: *But believeth on him, that justifieth the ungodly*ⁱ.

^h Rom. v. 11.

ⁱ Ib. iv. 5.

Whereupon he thus delivers himself: *I understand, that what Faith applies to, and lays hold of, is intended hereby, and not the Act of Faith only*^k. Not the Act of Faith only; is Faith then, in his Account, a Part of our justifying Righteousness? This is not sound Protestant Doctrine, which teaches that Christ's Righteousness alone is the Matter of a Sinner's Justification before God. Those, who favour the Doctrine of Justification before Faith, think it is strongly maintained in this Text; because it is expressly said, that God *justifieth the Ungodly*: By which they conclude, Believers cannot be designed; nor has this Gentleman thought proper to suggest, that they ever pass under such a Character: And if they do not, then Unbelievers are the Objects of Justification, how unwilling soever he may be to allow it. Why, therefore, does he affirm, that *Justification before Faith is a mere human Conjecture*, that hath not *Scripture to support it*^l? Unless he can prove, that Believers are ungodly Persons, this Text will remain an immovable Bar to the Truth of what he asserts with such an Air of Assurance: He supposes the Difficulty may be removed; but it is a very odd Method he takes to do it; not by proving that Be-

^k Pag. 60, 61.

^l Ib. 62.

lievers are designed, but charges the Apostle with down-right Contradiction. It is thus: *The Apostle, says he, by a long Train of Arguments, is proving that our Justification is by Faith; therefore, it is highly irrational to suppose, that he should intend here, that the Believer was pardoned, or accepted of God, while he was in Unbelief^m. If this is not to make the Apostle contradict himself, it will be difficult to determine what Self-contradiction is: He grants, that the Apostle designs Unbelievers, by the Term ungodly; and yet represents him as proving, by a long Train of Arguments, that the Believer was not accepted of God, or justified, while in Unbelief.*

He adds, *This would render the Apostle's Meaning as remote from good Sense as possible, and as ridiculous, as if he should say, If you believe, you shall have Righteousness imputed to you for your Justification; because that Righteousness was imputed to you while you were Unbelievers, or ungodly Sinners. If this is not the native Style of their Doctrine (the Suprakapsarians) then will I submit to be censured for an Idiotⁿ. He may be assured, I shall never censure him for an Idiot; yet, I cannot think his Talent, in Disputation, will be much ad-*

^m Pag. 61.

ⁿ Ibid.

mired ; not but he might have succeeded better, if he had understood the Subjects upon which he writes. In order to clear the *Supralapsarians*, as he loves to call those who entertain the Doctrine of Justification before Faith, from supposing the Apostle guilty of such bad Sense, I need only observe, that they think their Opinion of the Commencement of the Imputation of Christ's Righteousness before Faith, is clear from his affirming, God justifieth the ungodly, and that he only can intend the Knowledge of Justification, when he declares it is by Faith ; and therefore, they are far from imagining it is, as if he should say, if you believe, you shall have Righteousness imputed to you for your Justification : They think, that cannot consist with his Declaration of God's justifying the Elect, while ungodly ; but allow, it is agreeable enough to the Apostle's Sense, That, upon believing, the Elect, by Faith, apprehend the Righteousness of Christ imputed to them ; and are ready still to maintain, that the Apostle designs nothing more, when he says, we are justified by Faith ; if Faith is to be taken in a proper Sense, and the Object of it is not intended.

Again, he farther observes, that sometimes Justification is spoken of as future : *By the Obedience of one, shall many be made*
right-

righteous °. I suppose, by this, he means it cannot be an Act which was past upon the Elect before Faith; but, if he considers that to be, frequently intends the Manifestation of what is; as for Instance, in those Words of Christ, *So shall ye be my Disciples* ^p; i. e. appear to be; I say, when he shall consider this, perhaps, he may conceive such Modes of Expression, he here refers to, make not so much for his Opinion as he imagines they do. Next he informs us, that Mr. Henry would have the Text read, *but believeth on him that justifieth that ungodly one; meaning Abraham, who was an Idolater*. The words are not thus rendered by any learned Person that I know of; *Arias Montanus, Beza, Calvin, Pareus, and Hutter*, in his *Hebrew Version*, all read as we do, and the *Syriac* reads Sinners; and, what Mr. Henry says, will hardly be thought of greater Weight, than the Authority of so many learned Men; nor is there any Necessity for this reading: ὁ ἀσεβὴς is, indeed, in the singular Number, but it is not unusually taken in a collective Sense; as in these Words, *If the Righteous scarcely be saved, where shall the Ungodly?* ὁ ἀσεβὴς, in the singular Number, as here, yet it designs all the Non-elect; *and the Sinner appear* ^q. Besides,

° Page 62, 63.

^p John xv. 8.

^q 1 Pet. iv. 18.

if that Reading be admitted, unless it is proved that the Apostle considered *Abraham* as ungodly when a Believer, the Argument loses nothing of its Force; if he respects him as an Idolater, and not as a Believer, then God justified him prior to his Faith; and, if he thus justified *Abraham*, he also does every other elect Person.

He objects to Faith being a Manifestation of our Justification, thus: *Certainly we must be very uncharitable to the greatest Part of exemplary Christians, if we will not admit any to be true Believers, but such as have the undoubted Manifestation of their being in a justified State*^r. I do not dissent from him in this: But, I think, he will not be capable of proving, that the Doctrine of Justification by Faith, in our Sense of it, involves such Uncharitableness in it: For, though we understand Justification by Faith to be the Evidence, or Perception of Justification, we do not assert, that this must arise to an undoubted Manifestation of our Interest in Christ's justifying Righteousness. What we maintain is, that Faith acting on the Righteousness of Christ alone, for Acceptance with God, is, in itself, a clear Evidence of the Imputation of that Righteousness

to us; inasmuch as it is a Branch of the Spirit's Work to convince us of the Necessity of an Interest in that Righteousness, in order to our Justification; although, through Unbelief, we may be prevented of apprehending this to be such an Evidence. We farther maintain, that Hope ever acts in Conjunction with Faith; when the latter is wholly out of Exercise, it will be difficult to discover any Actings of the former. Besides, the good Measure of Hope that a Believer has of an Interest in Christ, and his justifying Righteousness, has some Degree of Evidence of such an Interest, or else it would be entirely without Foundation to support it; altho' that Evidence is not so strong as to carry him up to a full Assurance of Faith. Thus it appears, that Faith is an Evidence of Justification by Christ, and that that Evidence is clearer, or less evident, according as that Grace is weaker or stronger: And therefore, this Author mistakes us, if he thinks we assert Justification, by Faith, to be an undoubted Manifestation of our Interest in that Benefit. He tells us, that *Ezek. xvi. 8.* is urged in favour of Justification before Faith, but does not acquaint us by whom; perhaps, he met with it in Conversation with some Persons upon the Subject: Which if he did, and thinks it impertinent, Why does he expose it to

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publick

publick View? Can he be ignorant, that, if every Thing which is offered in Defence of Truth in private Converse among Christians should be made publick, it would not be much to its Advantage? However, I shall consider his Observations on the Text; and he thus remarks upon it, *If this Verse is to be understood, as (let it be) of God's imputing the Righteousness of Christ, when he is said to spread his Skirts over the Sinner, then I presume, that that Day of the Sinner's being born, refers to the new Birth, or Regeneration in the fifth Verse*^c. 'Tis not a little strange, that the allegorical Representation of our filthy, miserable, and helpless Condition by Nature, should be thought by this Author to refer to our Regeneration; for that is all that is designed in the 4th and 5th Verses. I imagine, every judicious Reader will easily see that the Birth mentioned cannot be the new. The 6th and 8th Verses give us an Account of our Regeneration, as a Work that passes upon us when in the deplorable Condition that is set forth in the 4th and 5th Verses. He is very much mistaken in thinking the Soul is represented in the 5th Verse, as conscious of its own miserable State; that is a plain Account of our natural Condi-

tion, but not of our Apprehension of that State. Besides, he is as far from the Truth, in supposing, that when God says to us, live, we have such just Apprehensions of our natural Condition ; the true Knowledge of that, follows upon the Communication of spiritual Life, and doth not precede it : We are very far from that Humility, and Self-abasement, which this Author suggests to be in us, when God says to us, live. Farther, I apprehend, the justifying Righteousness of Christ may be intended in the 8th *Verse*, and that, by spreading of it over us, respect is had to a Ceremony used by the *Jews* in their Nuptials ^t. But this designs not the Commencement of the Imputation of that Righteousness, only the Discovery of it to our Souls for our Consolation and Joy ; as that Phrase, *and thou becamest mine*, does not intend that God's Interest in us commences upon our believing, but only the Manifestation of that Interest, which I shall more particularly consider hereafter. Upon the whole, although this Text doth not furnish us out with a Proof of Justification before Faith, it contains nothing inconsistent with it, as this Author imagines.

^t Ruth iii. 9. Vid. Buxtor. Synagog. Judai. c. 28.

3dly, I shall consider his Remarks on what I have offered in favour of Adoption before Faith. The Scripture I quoted to support this was; *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father* ^u. I pass over his insinuating that I am *infatuated* with a *blind Zeal*, as below my Notice; all such Insinuations will meet with a Contempt from me, equal to that with which he can possibly deliver them. He observes, the Apostle informed the *Galatians* of the *Medium* of their Adoption in these Words, *For ye are all the Children of God, by Faith in Christ Jesus* ^w. How Faith is the Medium, or Mean of Adoption, I am utterly unable to conceive; it is certain, that Adoption is God's Act, or he fixes us in the honourable Relation of Sons to himself. Now, it is not to be conceived, that God makes use of Faith in this Act of his, it cannot be; for, as we are the Subjects of this Grace, all the Actings of it are proper to us: Unless, therefore, we make ourselves the Sons of God by Faith, or Believing, Adoption itself cannot be by this Grace. Whence it follows, that the Apostle must design by these Words, that Faith is that Grace by which we know our Adoption, and re-

^u Gal. iv. 6.

^w Gal. iii. 26. Page 66.

ceive the Immunities arising from that Relation. Faith is the Medium, Mean, or Instrument, by which we partake of the Benefits of Adoption, but it cannot be the Medium of Adoption itself; the manifest Reason of which is, that is God's Act, and not ours.

I cannot tell, whether some of his Readers may not think him chargeable with rash Boldness, which he is very forward to fix upon others, when he says, *That there is not one Word in the Text that favours the Opinion of Adoption before Faith.* He adds, *If it had been written to suit their Scheme, it must have read in the past Tense, thus; and because ye were Sons, &c. Had it been thus wrote, the bold Maintainers of Sonship before Faith might have made their Triumphs with a better Grace* *. Our Author seems to take a peculiar Pleasure in representing the Favourers of the Opinions he opposes, as bold, daring, and insulting Persons: How much to the Advantage of his Argument, it is not difficult to determine. 'Tis not improbable, but many, at least, may conclude, that his contemptuous Way of Writing carries no great Force of Reasoning in it. He should have considered, that we apprehend our Sonship, or filial Relation to God, is the

* Page 66.

Cause of the Mission of the Holy Spirit into our Hearts; and that these Words are an evident Proof of it, though expressed in the present, and not in the past Tense. We conceive, the Design of the Apostle is to shew, that the Mission of the Spirit results from this our Relation of Sons to God, which this Author has not so much as attempted to disprove; and of Consequence, that we must be Sons before the Holy Spirit is sent into our Hearts; for the Cause is previous to its Effect. Its being expressed in the present Tense, is no Objection to this, as may be evinced by this Supposition: Suppose a Father having a rebellious Son, yet continues to confer Favours upon him, it should be observed to the Son, that his Carriage renders him undeserving of his Father's paternal Affection, notwithstanding such a Favour he has bestowed upon you, because you are his Son; would not every one clearly discern that the Relation was the Cause of the Favour being granted to him, no less than if it had been said, because you were a Son? As easy it is to discover this to be the true Meaning of the Apostle's Words: And, I am persuaded, this Author will never be able to fix any other upon them; though, through his warm Opposition to the Doctrine irrefragably supported by them, he may be induced

to stretch his Thoughts to the utmost, in order to it.

I must confess my way of Reasoning to be very unhappy, if it is justly stated by this Writer : It is thus ; *Because the believing Galatians were adopted Children of God, when Paul writ his Epistle to them ; therefore Paul was in the same State when he was a Persecutor, and an Enemy to God*^y. He might well ask, if there is any good Divinity, or Reasoning in this Way of Arguing ? But, it may be, the impartial Reader will acquit me of such a Way of Disputing, when he considers, that my Design was to argue for Adoption before Faith, from the Mission and Work of the Spirit upon the Hearts of the *Galatians*, as an Effect of their Sonship to God, and so applied it to *Paul*, it being no less true of him, than of them ; and think him either ignorant of the Force of my Argument, or which is worse, highly disingenuous in stating it. Since the Communication of the Holy Spirit follows upon our Adoption, as an Effect doth its Cause ; that Observation of mine is true, Regeneration doth not make us Sons ; but, because we are Sons, we are regenerated ; although he is pleased to call it a daring Assertion. Nor are these Words opposite

to it: *But to as many as received him, to them gave he Power to become the Sons of God²:* Which intend not Adoption, but the Benefits arising from it: To Believers Christ gives a Liberty, Power, or Right, to claim and enjoy such Privileges as are proper to Children. Neither is this Text; *And were by Nature Children of Wrath, even as others.* These Words consider the Elect as in their natural Condition; thus they are under a Sentence of Wrath or Condemnation by the Law, which is not at all inconsistent with their Relation to God by Grace; as the Descendants of *Adam*, they are Children of Wrath; as in, and Members of Christ, they are the Children of God: Nor is it any Contradiction to affirm each of these Things concerning them at the same Time; because they are considered in a two-fold Respect, as what they are by Nature, and what they are by Grace, or as they have Christ for their fœderal Head.

He tells us, *That the Act of Adoption is the owning us to be Children:* But he is greatly mistaken; for, if that is Adoption, it is repeated as often as the divine Spirit witnesses to a Believer that he is a Child of God, that is, God's owning him for a Son, and evidencing to his Consci-

² Page 67: John i, 12, 13.

ence, that he stands in such a Relation to him: But the Act of Adoption is not reiterated, tho' the giving Evidence of such a Relation is in infinite Mercy repeated. Adoption is an Act in God himself towards his People, it is not a transient Act upon them; and therefore is eternal, as all God's immanent Acts are. It is no other than an Act of his Will, or a gracious Resolution within himself to account them his Children, and to confer such Privileges upon them, as are suitable to the Nature of so great a Privilege. And therefore, I am very far from being scrupulous to affirm, that there is no Necessity for the Change that Conversion makes, in order to prepare us for Adoption; nay, farther, that Regeneration is so far from being our Meetness for Adoption, that it properly springs from it. The Elect are no less Heirs of regenerating Grace, prior to that Work upon their Souls, than they are Heirs of all future Supplies of Grace and Glory, by Virtue of God's eternal Will, that they shall be his Sons; which Act of the divine Will constituted them *Heirs of God, and joint Heirs with Christ.*

I do not except against the Account he gives of Regeneration, and the Actings of a regenerate Person, as consequent upon such a Work in his Heart: That

he thinks it supposes a *thorough Conviction of Sin, and of the Necessity of a perfect Righteousness, and an Apprehension of Christ as the only suitable Saviour*^a, I am glad to find. But he is guilty of a great Mistake, in thinking Adoption to be God's *acknowledging* the new-born Soul to be a Son or Daughter of his own begetting; that respects the sealing Work of the Spirit upon a Believer, and cannot be Adoption itself, as was before observed. The Scriptures which he mentions, to support his Assertion, carry no such Meaning in them; the one is, *for as many as are led by the Spirit of God, they are the Sons of God*^b; that is, says he, *they, and none but they*. This is too free an Addition of his own to the Words of the Apostle (as he understands them) who lays down the Leading or Instruction of the Holy Spirit, as a certain Evidence of Adoption: If therefore, he had said, that none but such as are led by the Spirit have the Evidence of their Adoption, it would have been agreeable to the Apostle's Design. Neither do these Words militate with the Doctrine of Adoption before Faith: *Now, if any Man hath not the Spirit of Christ, he is none of his*^c. Can this Author imagine, that Christ has no Interest in the Elect, before the Time of

^a Page 68.^b Rom. viii. 14.^c Ib. viii. 9.
their

their believing? when they were given to him by the Father, he laid down his Life for them; they are called his People by the Father, tho' unwilling, or in a State of Rebellion against him^d; and are also acknowledged by Christ himself to be his, even while in that State: *Other Sheep I have, which are not of this Fold, them also I must bring^e*. Surely, he cannot thus think; these Things so clearly evince the Elect to be Christ's before the Time of their Regeneration: And therefore, it is not our Interest in him, or his in us, that the Apostle intends, but the Evidence of that Interest.

The next Scripture which our Author takes Notice of, that is urged in favour of Adoption before Faith, is; *And not for that Nation only, but that also he should gather together in one, the Children of God that were scattered Abroad*. Upon which he thus remarks; *If we should grant for Argument's Sake, that, by the Children of God, is intended all elect People of God, whether the uncalled, or unborn, as well as them that are called^f*. This he must be obliged to allow, not merely for Argument's Sake, but as the real Sense of the Words; for all those, whom Christ gathers together in one, are

^d Psal. cx. 3.

^e John x. 16.

^f Page 69.

plainly designed by the Children of God : And therefore, the uncalled, and unborn of the Elect, are no less intended, than those who were living at that Time, and called by divine Grace. *Yet, says he, I suppose these Men will find no small Difficulty to engage it on their Side ; because this is a Prophecy : And it is well known, that the Nature of prophetick Writings is to speak often of Things to come as present, or past, by calling those Things that are not, as though they were. As for Instance, we read in the 22d Psalm, 16th and 18th Verses, of our Saviour's Hands and Feet being peirced, as if past and over^s.* The Force of which Reasoning stands thus ; Since it is usual in Prophecy to speak of Facts, that are to be accomplished hereafter, as if they were already done, we may not conclude, from such prophetick Writings, that God, at the present, stands in Relation to the Elect ; although such Characters are given to them, in those Writings, which are expressive of his Relation to them. If this Manner of Arguing be allowed of, we may deny, that Christ stood in the Capacity of a King to the *Old Testament Church*, from his being so called in a Prophecy (to which our Author has Re-

ference) that mentions his riding to *Jerusalem* on an Ass^h; which, I presume, he will not think proper to do. Evangelical Prophecies contain Doctrines, as well as Predictions of future Events. Now, though we are not to conclude, that those Events, or Facts, are past and done, because the Prophecy is delivered in the present, or past Tense; yet, certainly, we may be allowed to conceive of the Doctrines, those Prophecies contain, as present Truths: Therefore, though this is a Prophecy, in which all the Elect are called the Children of God, it is not to be objected to their present Adoption; any more than Christ's being called a King, in a Prophecy that relates to a future Fact, may be improved as an Objection to his present standing in that Capacity. 'Tis not a little strange, that our Author should be unable to distinguish between Doctrines and Facts, as he seems not to do in his Observations here.

What he offers farther, concerning its being *as reasonable to attempt to prove, that Judas had actually sold Christ in Eternity*ⁱ, &c. as that the chosen Number were actually adopted in Eternity, is altogether impertinent, and deserves little

^h Zech. ix. 9.

ⁱ Page 71.

Consideration. If his Observations of this Kind are just, I allow, that I am very unhappy in my Way of Arguing, and must be concluded guilty of the greatest Absurdities: But, he may be pleased to observe, I maintain that Adoption is God's Act, and an Act of his Will, or within himself, and therefore must be eternal. Now, 'tis not a little unaccountable, that any should imagine, it is as reasonable to suppose the Acts of a Creature are eternal, as that God's immanent Acts are so. If this Author shall think proper to reply, I desire he would either allow Justification and Adoption to be immanent Acts of God, or else prove them transient Acts; or demonstrate, that, though they are immanent Acts, they are not eternal; every Thing short of this will be nothing to the Purpose. Let him shew us, that there is an Exertion of divine Power, in order to our Adoption, or that a transient Act of God is put forth, which gives Being to this Benefit, or else freely grant, that it is an Act of his Will only. He goes on to observe, that the Doctrine of Adoption before Faith, receives no Countenance from these Words; *This, my Son, was dead, but is alive again*: He imagines, the Difficulties attending this Account of the Prodigal, taken as a Parable, are exceeding great; and also, that he is able

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to prove, that, if it is so to be understood, the Doctrine of Justification before Faith is *destroyed* by it^k; which, I should think, might induce him to take it in that View, in order to the Service of his Cause. One of the Difficulties he mentions is this; *If they understand by the younger Son, the Gentiles, and by the elder, the Jews; How will this comport with the believing Jews giving Glory to God, for his giving Repentance to Life unto the Gentiles*¹? This Difficulty is intirely removed by observing, that not believing *Jews* are intended, but pharisaical, self-righteous Ones; such as were offended at Christ's *receiving Sinners, and eating with them*^m. Another is started by him: It is this; *If they will have it to be a spiritual Life that is intended in the Text, then certainly it must refer to one who was formerly possessed of that Life, and so can only relate to a Backslider returned to his God, and to his Obedience; since the Text saith, that he is alive again; which supposeth, that he once, or before his Rambles, was alive*ⁿ. I answer, a backsliding Believer loses not his spiritual Life, though his Liveliness and Vigour may be abated very much by his Backslidings; therefore, Believers cannot be intended. Besides, it

^k Luke xv. 24.

^m Ver. 2.

¹ Pag. 71.

ⁿ Page 72.

may be truly said of Sinners upon their Regeneration, that they are alive again, who were once dead in Trespasses and Sins; because Regeneration is a Communication of spiritual Life to them: But it is not necessary to understand, that the Life they receive, is of the same Nature with that which they lost; any more than it is, that the Life which the Saints will be possessed of at the Resurrection, when they shall live again, will be of the same Kind with that mortal and perishing one they now live in this World. If he has no greater Difficulties to raise against this being a Parable, it may be taken for one, as far as I am able to conceive; and, since the Prodigal was considered as a Son when dead and lost, it has a very favourable Aspect upon the Doctrine of Adoption before Faith.

Our Author is pleased to assert, that *Predestination is not Adoption*ⁿ: True, the Act of Predestination is not Adoption, or our Relation of Sons to God; I never met with any who conceived it is. He adds; *Nor does it make them Sons, but is an Appointment to Sonship only, appears plain by Eph. i. 5. Having predestinated us to the Adoption of Children by Jesus Christ to himself.* This is too freely as-

ⁿ Page 73.

firmed, and without any Proof; Adoption is to be distinguished into the Relation of Sons, and the Benefits proper to that Relation: It is frequently taken for the latter, as in these Words, *That we might receive the Adoption of Sons*^o; so also in these, *Waiting for the Adoption, to wit, the Redemption of our Body*^p. The Saints are not in Expectation of becoming Sons to God, though they are of receiving that eternal Glory, which arises from their being Sons; according to the Words of the Apostle *John, Now we are the Sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is*^q. In Predestination we became Sons to God; because God's Will, that we should be his Sons, gave Being to that Relation; although it did not give present Being to us, or to the Privileges proper to Adoption, and is to be considered as an Ordination, or Fore-appointment, of our Participation of those great Immunities only. This is so far from militating with eternal Adoption, that it involves it: For Predestination to the Honour, Dignity, and Privileges of Children, supposes us to be so considered in that Act. That *Rom. viii. 9.* is not inconsistent with

^o Gal. iv. 5.^p Rom. viii. 23.^q 1 John iii. 2.

Adoption, has been already observed. He asks, if it is *agreeable either to Scripture or Reason, to call any of our sinful Race Children of God, before they are either born or begotten of God?* I hope it has been made evident from Scripture, that the Elect Part of the sinful Race of Mankind, are the Children of God before Regeneration: But, I think, Reason is not to be a Judge in evangelical Mysteries, which are above it; though, at the same Time, I affirm, that it is beyond the Ability of this Author to prove this Doctrine to be contrary to Reason.

I have one Thing more to take Notice of: It is this; *Can they be Members of Christ, and yet barren of all Good, but fertile in all Evil? Can this be, when our Lord informs us, that all fruitless Branches are so far from being respected, that his heavenly Father taketh them away?* Does he then think, that the Elect, while unregenerate, or unfruitful, have no Interest in divine Favour and Respect? or, that God deals with them, as with formal, barren, and hypocritical Professors, who are only in Christ by Profession? This is not impartially to examine our Opinions by the Word of God, but plainly to contradict it; which acquaints us, that, be-

cause God loved his People with an everlasting Love^t, therefore he communicates Grace to them here, in order to Fruitfulness, and crowns them with Glory hereafter, as the certain Effect of the same Love.

To conclude, it will be of great Advantage to this Author in his Writing, if he replies, closely to consider the true Nature of the Subjects upon which he shall treat: The *Want* of that, in this Performance, has occasioned him to be guilty of very great Mistakes, in stating the Opinions of those whom he opposes; in drawing such Consequences from them, that are *intirely foreign* to their Nature; and in advancing such Objections, as do not, *in the least*, affect the *Argument under Consideration*: Greater Blemishes than which, can hardly be thought to attend a Polemical Writer.

^t Jer. xxxi. 3.

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ANIMADVERSIONS

UPON THE

LETTERS

ON

THERON and ASPASIO.

Addressed to that INGENIOUS Author.

Christo, sive Christi Verbis credere, idem significet, atque, illi obedire. — Christo autem, sive ejus Verbis non credere, idem sit, atque, illi non obedire. Socin. de Jesu Christo Servatore. Pars Quarta, Cap. XI.

It is Time that I should now, in my Turn, contend for ACTS OF FAITH PROPERLY SO CALLED; I mean, THOSE WORKS, which Jesus Christ in His new Commandment enjoins all who believe in Him for Righteousness, and by which He would have them known to one another, and to all Men, for his Disciples. Letters on Theron, &c. p. 406.

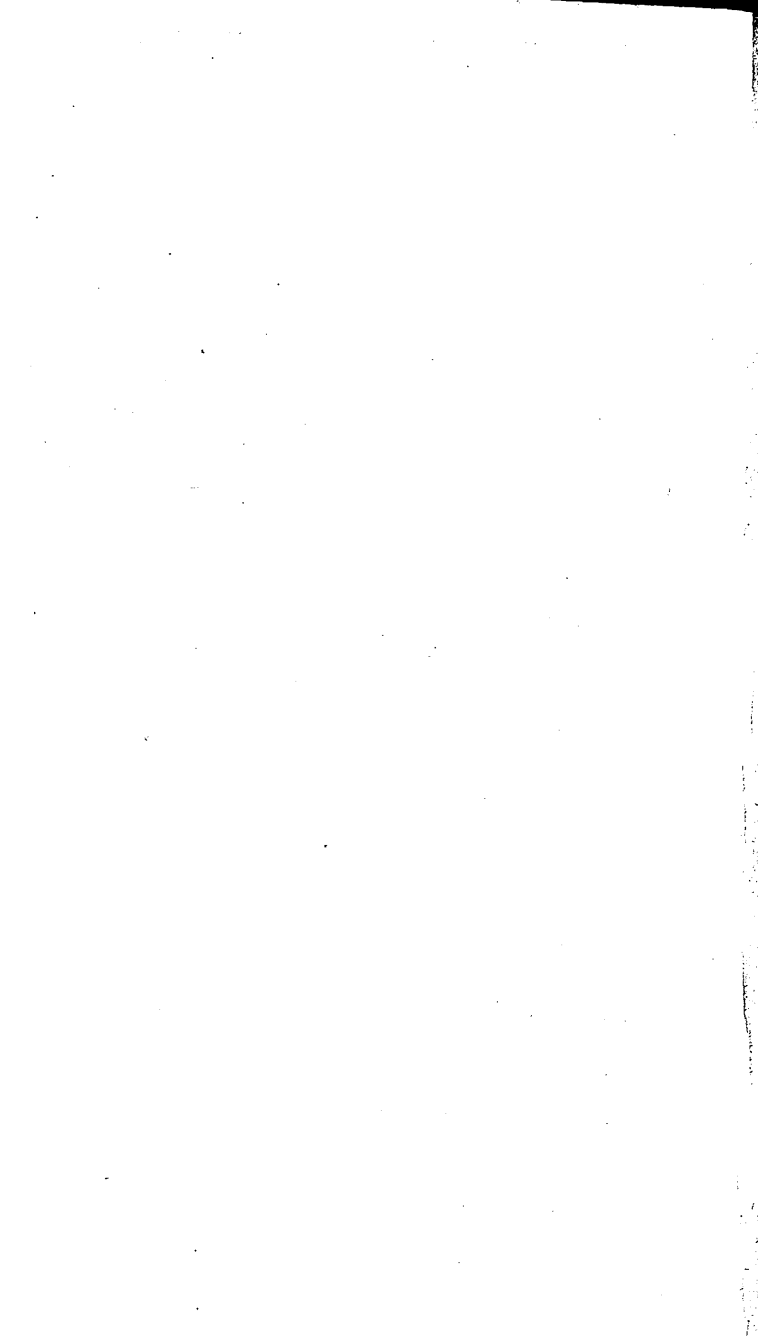
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ANIMADVERSIONS
UPON THE
LETTERS
ON

Theron and Aspasio.

A Book, consisting of two Volumes, intitled, *Letters on Theron and Aspasio*, hath lately appeared in the World, which is written in a Manner very extraordinary. Such is its Obscurity, that some have said, that, upon reading the whole Performance, they were not able to collect a single Idea from it. Many *Calvinists*, it seems, tho' they do not relish every Thing, which is advanced in this Work, yet, they greatly admire it, are much struck with many Thoughts it contains, and apprehend, that this Writer favours most of their Sentiments. I confess, that my Opinion is wholly different from theirs, and that the *Arminians* have much more Right to the Honour of claiming him, as a Patron of
B their

their Cause ; which I will attempt to make appear, in the following Sections.

SECT. I. The Gospel is called a *Mystery*. *We speak the Wisdom of God, in a Mystery*. It bears this Name, because it was undiscoverable by Reason, and, consequently, could never have been known, without supernatural Revelation. But this is not the only Reason, why the Evangelical Scheme is so called, there is another Reason for it ; which is, its Doctrines far exceed our Comprehension. And, therefore, though the Revelation of it, in all its Branches, is most clear and full, so that we cannot have any just Cause to doubt of its Truths, yet, it is still a *Mystery*. It consists of a Sett of Principles, which infinitely surpass the most extensive Ideas of any created Understanding. Hence, it is the Object of the holy Adoration of Angels and Saints, and will so be, for evermore. This Writer is much offended, with the Use of the Epithet *Incomprehensible*, in relation to Christian Doctrines. He speaks thus : *Nothing can be more foolish or absurd than to join the Epithets of incomprehensible, obscure, or unintelligible, to a Mystery after it is declared* *. To say, that a Thing is hid, or secret, after it is declared, is indeed foolish and absurd ; but to affirm, that a Truth is incomprehensible, whose Nature is infinitely above a finite Capacity, is not so, how clearly soever that Truth may be revealed. And

* *Letters on Theron and Aspasio, p. 102.*

And such is the Nature of Evangelical Truths, wherefore, they are rightly termed Mysteries, notwithstanding the clear Revelation of them. Why does this Author connect together the Epithets, incomprehensible, obscure, or unintelligible? Are they Terms synonymous? Is he so weak a Man, as to think, that they mean the *same*? I am persuaded, that he is not. I cannot but consider this as an Instance of Unfairness, and Disingenuity in him. He knows, that infinite Duration is a Truth incomprehensible, but I think he cannot account it obscure, or unintelligible. It may easily be proved against any Man breathing, that without we allow some incomprehensible Truths, we can have no Religion at all; for, the Whole of Religion is founded on *Mysteries*; or Truths, whereof no Creature whatsoever can frame adequate Ideas.

SECT. II. The human Mind is possessed of a Capacity to discern some most important Truths, *viz.* That there is a God. That He is an eternal and self-existent Being. That He is infinite in every Perfection. That all Things are, because He wills their Existence. That He is the Origin of Good and Happiness. And that all intelligent Creatures are under indispensable Obligations to honour and obey Him. This Ability is *innate*, or natural to Men, and is inseparable from our Minds. But I can by no means agree with this Author, in thinking, that we have an actual Perception of the

above-mentioned Truths, or of any other, *without Reasoning* *. That supposes, the Truth of the Doctrine of innate Ideas, in the utmost Sense, that can be imagined, and which is most apparently false. A Man knows the Truth of the Existence of Deity, upon a Perception of Evidence of that Truth; and, therefore, that Knowledge follows upon Reasoning. It is a Conclusion, which the Mind draws from some Premises, which it hath under its Consideration. It is certain, that the human Mind cannot but discern, that some Things are true, and others false; that some are right, and others wrong; that some are fit to be done, and others unfit, upon Examination. But this is no Proof, that it hath an actual Perception, or Knowledge of any Truth, without Reasoning, which this Author maintains, and calls *Conscience, or right Reason*. This the *Quakers* mean, by *the Light within*. This is that *Light* wherewith *every Man is lighted, that cometh into the World*. Natural it is to Men; but is greatly impaired, in Consequence of Man's Apostacy, and, is *unworthy* of the Name of right Reason, which our Author gives it. In many Things it is wrong. Right Reason is not wrong, in any Thing, which God, the Fountain of all Reason, intended our intelligent Nature should be conversant about.

SECT. III. Language is the Medium whereby Men communicate their Ideas one to another.

* Ibid. p. 170.

another. By that God conveys to us the Knowledge of His Will. The Mean, therefore, of the Conveyance of the Knowledge of Divine Truths is natural; and, yet, the Scripture is properly called a supernatural Revelation, because the Penmen of it, were divinely directed, in the Use of this natural Mean, of conveying the Knowledge of Truth, and, therefore, they could not err, in their Mode of speaking. Now, as this is a natural Medium of imparting Knowledge, and is not above the Capacities of Men, it is fitted to gain their Assent unto the Truth of those Doctrines, which by this Medium are proposed to their Consideration. This Assent is the Duty of all Men, who enjoy the written Word. And it is not an Act, that surpasses the natural Power of the human Mind. There is nothing supernatural in it, any more, than there is, in yielding an Assent unto the Truth of the most self-evident Proposition. It does not include a Perception of the Nature of the Things themselves, which are expressed, and unto the Truth of which, this Assent is given. With equal Truth it may be said, that a Man's Belief, that two and three make five, is supernatural, as that a *bare, mere, and simple* Assent, to the Truth of scriptural Propositions is so. For, the latter is no more beyond the Power of Nature than the former. The Cause why Men withhold an Assent from sacred Truths, is not, because they are unable to understand the Medium, which God makes use of to convey to them His Mind
and

and Will ; but because they disapprove of what He declares. Hence it is, that so much Art and Violence are used, on scriptural Terms, Phrases, and Expressions, in order to pervert their Sense.

If Men could but prevail with themselves to admit of the genuine Import of the Language of Scripture, our religious Controversies would quickly cease. But through a Dislike to those Doctrines, which must be allowed to be true, if the Language of Scripture is taken in its natural Sense, they will use marvellous Shifts and Evasions to obscure and elude it.

SECT. IV. Though the human Mind hath a natural Capacity to understand the Meaning of the Language of Scripture, and is able to perceive the Truth of the Doctrines which are therein expressed, and may therefore, without the least Degree of supernatural Aid, believe them ; or give a firm Assent unto them, as Principles not to be doubted of : Yet, such Blindness attends it, that it is incapable, without Divine Illumination, of understanding the *real* Nature of those Doctrines, unto the Truth of which it assents.

To perceive the Truth of Christian Doctrines, or of the Things of the Spirit of God, and to know the *Things themselves*, are absolutely distinct. The former, a natural, unregenerate Man is capable of : The latter, is entirely above his Power. *The natural Man receiveth not the Things of the Spirit of God, for they are Foolishness*

ness to him: Neither can he know them, because they are spiritually discerned.

SECT. V. The Doctrine of the Scripture relates either unto the *first*, or *second* Covenant. The former is called the *old*, and the latter, the *new* Covenant. The first or old Covenant, is the Law: The second or new Covenant, is the Gospel. The old Covenant is a System of Natural Religion, in its absolute Purity and Perfection. It consists of Precepts, Promises, and Threatnings. It requires perfect Love to God, and our Neighbour, which includes all such Acts of Reverence towards our Maker, as His infinite Perfections require; and all Acts of Justice and Benevolence, towards our Fellow-Creatures. Promises of Life and Happiness are made unto Man, in this Covenant, upon a perfect Obedience to its Precepts. And Threatnings of Death and Misery are denounced therein, in case of Sin, or Disobedience. According to this Covenant, therefore, sinful Men can have no Ground to hope for Acceptance with God, or the Enjoyment of Him. Unto Sinners, it is no other than, *a Ministration of Death, and Condemnation.*

The second, or *new* Covenant, is a sovereign, gracious, and full Provision for the complete Salvation of the Church of God, in such a Way as establishes the first Covenant, and effectually secures unto it the highest Glory. Christ was constituted Mediator in this Covenant, and therein He became a Surety to God,
in

in the Characters of a Lawgiver and Judge, for all those Persons, whom it respects. He undertook to do and suffer for them, all that was necessary to be done and suffered, in order to their Pardon and Salvation, consistent with the Honour of the *first* Covenant. The *new* Covenant, therefore, as it regards our Saviour, was *properly conditional*, and He could not claim the Fulfillment of any Promises made therein, to Him, in our Favour, without the Performance of what He engaged to do and suffer for us. As it respects us, it is *absolutely unconditional*. Nothing is required of us, as a proper Condition, in order to a Participation of the Blessings, which are therein promised. So that, it is most fitly called, by *Divines*, a Covenant of Grace. It contains in it, Pardon, Peace, Justification, Grace for our Regeneration, Conversion, Sanctification, Preservation, in this State, and it also ensures to us eternal Life in the next.

This Author says, that he has *no Concern with the Distinction betwixt these Covenants, upon which our Systems are formed* *. This is certainly true; for, the Doctrine which he advances agrees to neither. It is contrary to Natural and Revealed Religion: Or, it suits not with the first Covenant, which is Natural Religion in its absolute Purity; nor with the second Covenant, which, in Sum, is Revealed Religion. Like many other erroneous Persons, he disapproves of Systems, I suppose, from a
Consciousness,

* Ibid. p. 354.

Consciousness, in himself, that his Principles do not consist with any System of Divinity. However that be, in Fact, they do not. In the Covenant, which was made with the People of *Israel*, at Mount *Sinai*, there was a Repetition of the Covenant of Works, and ritual and political Laws were added unto that. Wherefore, the Covenant, which was made with that People, included Laws moral, ceremonial, and political. The Observance of all which, God required of them. But not with a View, that they might, thereby, obtain spiritual and eternal Blessings: For, they were not promised therein. All Blessings of a spiritual Nature, were granted in another Covenant distinct from that, and which was *confirmed of God, in Christ, four hundred and thirty Years*, before the Levitical Institution. For which Reason, among many others, I humbly conceive, that the Covenant made with the People of *Israel*, at Mount *Sinai*, was not a Dispensation of the Covenant of Grace, although the ceremonial Part of it had a typical Relation to the spiritual Benefits, which the *better Promises* of that Covenant express.

SECT. VI. One grand Article agreed on, and settled in the Covenant of Grace, was Atonement for Sin, and the Remission of it, to the Guilty, in Consequence of that Atonement. Jesus Christ is the Party, in this Covenant, of whom making Atonement was required, and that important Work, He undertook therein.

The Father's Will that He should, and His Compliance therewith, are both expressed in these Words: *Lo! I come to do thy Will, O my God.* The Father transferred our Sins from us, and placed them to the Account of Christ. *He made Him to be Sin for us, who knew no Sin.* And Christ took our Guilt upon Himself, or freely consented to bear it for us, that we might be legally acquitted. Upon the Imputation of our Crimes to Him, He became subject to that Curse, which they demerited. And, accordingly, in His Sufferings, He was *made a Curse for us.* The whole Penalty which we were obnoxious unto, in Consequence of Sin, He endured. For, the Law's Curse, which He was made, includes it all. The Blessed Jesus, therefore, in His Sufferings was our Substitute; and, by reason of the infinite Dignity of His Person, His Sufferings are of infinite Value, and satisfactory, to the Law and Justice of God, for our whole Guilt. Remission of Sin, on this Foundation, is an Act of Justice, as well as an Act of Grace: *Mercy and Truth meet together, Righteousness and Peace kiss each other.*

SECT. VII. The Doctrine of our Justification before God is of the greatest Importance. For, if we are not justified, we shall not be glorified. As we are all guilty, and imperfect in our Obedience, God cannot account us innocent; for that is contrary to Truth and Fact, which with Him is absolutely impossible. In Justification Respect is had to the Law,

Law,

Law, which is the Rule prescribed for our Conduct, and our Conformity or Inconformity to that Rule. If we are conformable to the Law, we shall be accounted innocent, or righteous; but if we are not, we must be accounted nocent, or unrighteous. Now, *as every Mouth is stopped, and all the World, i. e.* Men universally, *are become guilty before God*; no Man, whatever, can be esteemed just by the Divine Lawgiver, on the Foundation of his own Temper, and Actions. A Person of an unmixed Character is not to be found upon the Earth. All that can be said to the Advantage of the *Best* of human Race is this, that they are less guilty than others, whose Crimes are more, and whose Defects are greater: Not that they are innocent. And to say, that God may esteem a Man nocent and innocent, or unrighteous and righteous, on the same Ground, is an impious Absurdity. For, that necessarily supposes, that the infinite Understanding of God, may pass a false and contradictory Judgment on human Actions. And, therefore, it is most evident, that no Man can be justified, in the Sight of God, by his own Works: Because every Man is guilty of committing Sin, in some Instances, and is not perfect, in any Act of Obedience, which he performs. In the Gospel, we have a gracious, and clear Revelation of a Righteousness, which is absolutely perfect, and of infinite Value, *viz.* Christ's Righteousness. He condescended to come under the Obligation of the Law, or Covenant of

Works, for our Sakes. Not upon His own Account, that by yielding Obedience to it, He might acquire a Right for Himself to Glory. That would have been incompatible with the Dignity of His Person, who is God, as well as Man; and, therefore, He hath a Right to Glory and Blessedness, on an infinitely higher Ground than that, which the Covenant of Works requires of us. As He came under the Law, on our Account, to redeem us from it, He was perfectly conformable to it, in His Heart and Conduct. His Obedience is such, in Worth, as His Person is in Dignity, *viz.* immense. This Righteousness, He brought in for us; and God graciously imputes it unto us, whereby we are made righteous, and become, in Consequence thereof, *Heirs according to the Hope of eternal Life.*

This Writer affects to be thought, a strenuous Advocate for the Doctrines of Atonement by Christ's Death, and of imputed Righteousness. And, by his uncommon Manner of treating on those Points, he hath been by many, it seems, as grossly mistaken, perhaps, as ever any Author was. Not a Few have apprehended, that he thinks, that the Death of Christ is a *real* procuring Cause of the Pardon of Sin, and that His Righteousness is the *Matter* of a Sinner's Justification before God; whereas, in Truth, he no more believes either the one, or the other, than a Christian believes the *Alcoran*. It may be some of his Admirers will very highly resent this Assertion; but I have no
Scruple

Scruple concerning its Proof, which I will immediately give.

SECT. VIII. He speaks thus: *I am far from thinking, that any honest, or sincere Attempt to please God, ever failed of Success. Yea, I am ready to shew, that all Objections and Impediments have been, by a particular Divine Edict for that Purpose, removed and dispensed with in Favour of all, who are sincerely well disposed, whenever they shall be found* *. This Edict he produces, and argues upon, afterwards. *I apprehend, it would be no great Difficulty to prove, that the Scripture itself will warrant any Man to hope for Acceptance with God, by his own Righteousness, who is influenced by all those good Dispositions toward the Law, which Aspasio considers as Requisites for coming to Christ. He who can say, I feel an Aversion to Sin, and prize the holy Law above all Things: The prevailing Bias of my Affections is to the Divine Law, and the habitual Breathing of my Soul after a Conformity to its Precepts, is, I think, in a fair Way to fulfill the Law, so as to live by his own Obedience, according to what is said, Ezek. xxxiii. 14—19. If the Wicked turn from his Sin, and do that which is lawful and right—he shall surely live—he shall not die—none of his Sins that he hath committed, shall be mentioned unto him: He hath done that which is lawful and right, he shall surely live—he shall live thereby. Thus the Dispositions made necessary*
for

* A Note, p. 10.

for our obtaining Life by Christ, are sufficient to make us live without Him, and to supersede the Necessity of any Christ, or Atonement at all. — He adds, *They (the Jews) thought, to what Purpose shall we reform, or hearken to the Prophet's Warning, to turn from our evil Way, while our former Transgressions still stand upon Record against us? Let us do ever so well for the Time to come, we must be treated as Criminals for what is past? God removes the Ground of this Complaint. He assures every Man, who shall sincerely repent, or turn from his evil Way, and do that which is lawful and right, that he shall be happy, and no Mention made of his former Faults. All this He confirms by His Oath, that there might be no remaining Doubt, or Hesitation, in the Minds of Men, ABOUT THEIR ACCEPTANCE with Him, AS SOON AS THEY REFORMED.*—He subjoins: *If nothing but Equity had appeared in the Divine Character, nothing but Misery could have been looked for by the Guilty. To Men who are dissatisfied with His Way, as unequal, God proposes to deal with them according to any Rule of Equity insisted on among them: Ye say, the Way of the Lord is not equal. O ye House of Israel, I will judge every one of you after his Ways. So likewise it appears from the New Testament, that every one who is found guilty at last, shall be condemned out of his own Mouth, or for walking unsuitably to his own Maxim.*

The Field then is left fair and open for every one who wills, to run. Every Let or Hindrance, every Objection that the reasoning Faculty of Man

can frame, is entirely removed. — Let all the well-disposed, all the Friends of Virtue, avail themselves of the free Declaration; God Himself hath set His Oath to it, that every one who turns from Evil to do Good, shall be happy *. Elsewhere he says: Perhaps it will be inquired; Are no Rules to be observed, no Means to be used, no Works to be exerted by the human Mind or Body, in order to Justification? The Answer is ready: Yes, very many. And they may be thus shortly summed up: Be perfect, keep the Commandments, and thou shalt live. — The Obligation of the Law is eternal, so can never be loosed. — No Man can be assured that his Sins are forgiven him, but in as far as he is freed from the Service of Sin, and led to work Righteousness. For we must still maintain, that the Favour of God can only be enjoyed, in (he means, by, or, for) studying to do those Things, which are well-pleasing in His Sight †.

SECT. IX. The Author allows of no other Incapacity in us to comply with Prescriptions of Duty, than an Aversion to it; or Readiness in us to do Evil, than what arises from our Love to it. As for those who are sincerely well inclined, I have no Doubt but they will do that which is lawful and right; even as I make no Question but those who are averse to Sin, will avoid it: For I have no Notion, either from Scripture or Experience, of any Impotency in Man to do Good, but what arises from his Aversion to it; or Readiness in him to do Evil, but what

* Page 88, 89, &c.

† Page 387, 409.

what arises from his Love to it *. I will freely grant him, that no greater Impotency attends Man, to act in a holy Manner, than attends one who is naturally dead to actuate the several Members of the Body, or perform vital Acts. We cannot act spiritually, as we are dead, or destitute of a Principle of spiritual Life. And we will not, or are disinclined to what is spiritual, as our Minds are depraved and corrupt. Both are equally true of unregenerate Men. No Man is sincerely well disposed until he is born again; or, *created in Christ Jesus unto good Works.*

SECT. X. He says: *It does not signify much, by what Name we call the Mean of Escape, whether we call it the Law or the Gospel; for the great Concern we have with either of these, is to obtain a Righteousness, or Title to Life. I apprehend, that the great Difficulty is over, when a Man — has got his Aversion to Righteousness overcome, and pointed the other Way, toward Sin. — It is common to both, (the Law and the Gospel) that they convey Happiness, or afford Hope to the well disposed. And the Exercise of the Candidates must be much the same, with respect to either; that is, to endeavour to attain a Sense of former Deficiencies, with a proper Value and Esteem for the Mean of Escape; or, in other Words, to attain to the Hatred of Sin, and the Love of Righteousness* †.

Why

*Why should we seek to repress any Man's Impetuosity to fulfill the Law, who already knows the Reason and Matter of his Duty, and is already acquainted with the Nature and Duties of the Law? Why should we retard his Course, by entangling him in a Labyrinth about the Use of Means, seeing he may die before he has learned to use them aright, and so never reach his desired End. Methinks it would be much better to direct him to study Ezekiel, Chap. xxxiii. where he will find that all well-disposed Persons have as much Security for their Happiness, as the Oath of God can give. As for the Gospel, it was only intended to relieve those ill-disposed People, who despair of ever doing any thing to render them acceptable to God, by any Assistance whatsoever. It was never intended to be an Auxiliary to those good People, who are desirous to give acceptable Obedience to the Divine Law. All such, where-ever they are, shall undoubtedly be happy, WITHOUT HAVING ANY OCCASION TO TROUBLE THEIR HEADS ABOUT THE GOSPEL *. The Gospel is only a gracious Provision, made, by the supreme Royal Prerogative, for the Guilty and the Desperate. Jesus Christ came only to bring Relief to the Vicious and the Ungodly, without infringing the Privileges of the Righteous in the least †. The Gospel was never intended to improve the Righteous, and elevate them to a higher Condition, but to relieve the Wretched ‡. The Author wonders what Business Aspasio had to urge upon Theron, the imputed Righteousness, who had little or no Occasion*

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for

* Page 431, 432.

† Page 91.

‡ Page 295.

for it. And says, *Metinks he acts below the Dignity of the sacred Theme.* In his Opinion, therefore, a Man, upon becoming obedient to the Law, may very well part with the Righteousness of Christ, because, then, he has little or no Occasion for it. And, that it is sinking the Dignity of the sacred Theme to insist upon it, that the Righteousness of Christ is necessary to the Justification of a Man, who is holy, or righteously disposed; although that Righteousness only, is commensurate to the Law, as a complete Rule of Action, and his own is far, very far short of being so. *Every one who unfeignedly esteems the Divine Law, is awakened into habitual and lively Desires after its Purity, and is willing to receive Life in the Way appointed therein, shall assuredly find it to be, a never-failing Spring of Consolation* *. The Law, then, can give Life unto a Sinner, upon his yielding Obedience to its Precepts; and he has no Occasion to concern himself about the Gospel, in order to his future Blessedness. Let that be true, or false, rightly understood, or mistaken, it is of no Importance.

SECT. XI. Though the Author thinks, that Persons of righteous Dispositions may discard the Gospel, in the Business of Justification, or of obtaining Life; yet, it is of Use to relieve the Worthless, Wretched, and Desperate, or such who have been profligately wicked; and, therefore, a Belief of it, or an Assent unto its Truth,

Truth, is needful for them : Which Assent, in his Opinion, is that Faith, which accompanies Salvation. Because, he takes that for granted, or begs it, which will never be proved, viz. *That, no Man assents to the Truth of the Gospel, without he approves of, and loves it.* Men, as well as Devils, may believe that the Gospel is true, and yet, not like it, any more than they. Nothing in *Aspasio*, he thinks, deserves greater Censure, than his denying, that any Manner of Advantage arises to us from a bare Persuasion of the Truth of the Gospel *.

This Assent or Persuasion is no other than a natural Act : It is not above the Power of any Man, who understands common Language. He says, *we are to consider Faith as a Principle of Life and Action* †. If so, it is more than a mere Assent, simple Belief, or a bare Persuasion. For, an Act is not a Principle of Life and Action. It is very great Inaccuracy to call it so. Notwithstanding, he asserts, that Faith is a mere Assent to, or a bare Persuasion of, the Truth of the Gospel, in Opposition to those, whom he is pleased to call *popular Preachers* ; yet, he maintains, that Love accompanies that Assent. Faith, therefore, must be more than a simple Belief of the Truth of the Gospel ; an Approbation of it, or Love unto it, is included therein. The great Difference between him, and those whom he opposes, is this : He supposes that Love to Evangelical Truths attends a simple Belief of them, which is no other than

a natural Act of the human Mind, produced by a natural Medium. And they think, that a living Faith is *supernatural*, as a Principle, and in all its Acts; and that a real Approbation of spiritual Things, cannot be in a Mind destitute of such a Principle. This is that, which exasperates and enrages him unto an excessive Degree, and causes him to cast about *Fury* and *Virulence*, in a Manner, scarcely to be paralleled, in any Author, as I think. *Love*, he says, *is the Activity of that Life which a Man obtains by Faith* *. If Faith is a Principle of Life and Action, how is Life obtained by it? Is not this the same, as to say, the Act of a vital Principle obtains that Principle? The proper Acts of Faith, in his Opinion, are Acts of Obedience, or the Performance of those Works which Jesus Christ enjoins on all who believe. Which are these, *Love, Repentance, Self-denial, and working of Righteousness*. Upon these Acts being put forth by a Man, he *enjoys the Holy Spirit, as the Comforter, and is filled with Consolation*, which arises from a pleasing Consciousness, of his being obedient to the Commands of Christ: Or, *of his being freed from the Service of Sin, and led to work Righteousness*. For, that is the Foundation on which, his Assurance of the Pardon of his Sins, is to be founded, and also his Hope of Blessedness, must be built on that Ground: For, on that *the Assurance of Hope rests*, as this Author teaches us.

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I know not but he may be much mistaken by some, on this Subject. Possibly, they may think, that he is not a Friend to Morality; because he inveighs vehemently against what he calls *popular Holiness*, and sneers not a little at *Heart-work*. As it consists in *Illumination, Conviction, spiritual Sorrow for Sin, and Affiance, or Trust in Christ for Salvation*. But he is not an Enemy to Morality. The Cause of his keen Resentment against those whom he calls *popular Preachers* is this, they do not allow, that Morality is Evangelical Holiness; or, that a Change for the better, in the Morals of a Man, upon a simple Belief of the Truth of the Gospel, is that Holiness which is requisite to future Blessedness. It is this, that raises his Indignation to its *prodigious Height*.

SECT. XII. The Principles of this Author are plainly these: That *the Law under which Man was, in his Creation-State, is dispensed with by the supreme royal Prerogative of God, in our Favour, as we are guilty and sinful*. — That, *another Law is enacted, or a Divine Edict is published, by obeying which Sinners may obtain Righteousness, or Life*. — That, *well-disposed, virtuous Persons, have no Occasion to concern, or trouble themselves about the Gospel*. Atonement, imputed Righteousness, and all other Evangelical Doctrines, with respect to them, are needless, and were never intended for their Relief. — That, *such who have been immoral and vicious in their Lives, upon becoming virtuous,*
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and righteously disposed, have no farther Occasion for the Gospel: For, the Divine Edict, whereby the Law, as requiring Perfection, is dispensed with, will be a never-failing Spring of Consolation to them. — That, Faith in Christ is not a Dependence on Him, or Trust in Him, for Salvation; but a bare Persuasion of the Truth of the Gospel, though he thinks, that Love to it attends that Persuasion. — That, the Atonement of Christ secures not the Pardon of Sin to any Man. — That, on the Ground of Justice, Men may expect to be justified at the Bar of God, by their own Obedience to the sovereign Edict, which He hath condescended to publish, by His supreme royal Prerogative, for that Purpose. Now, is it not amazing, that any Calvinist should conceive, that this Author is a Favourer of his Sentiments, since, the Principles which he advances, are diametrically opposite to them?

Perhaps, some will say to me, Surely you mistake him? Does he not contend, that no Qualifications whatever, in us, are necessary, in order to our Acceptance with God, and highly commend *Aspasio* for excluding all Sorts of our own Works, in our Justification, in a most excellent Passage, which he cites from the *Dialogues*? I answer, he does; and that golden Passage I most heartily approve of. It is this: *Both Grace and Faith stand in direct Opposition to Works; all Works whatever. Whether they be Works of the Law, or Works of the Gospel; Exercises of the Heart, or Actions of the Life, done while we remain unregenerate, or when we become regenerate,*

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they are all, and every of them, equally set aside in this great Affair. That the Bill of Exclusion is thus extensive, or rather quite unlimited, appears from the Reason assigned; lest any Man should boast. That all Pretence of glorying may be cut off from fallen Creatures. That the whole Honour of obtaining Salvation may be appropriated to Him, who hid not His Face from Shame and Spitting.—And is He not worthy, unspeakably worthy, to receive this unrivalled Honour, as a Recompence for His unparalleled Humiliation? Our Author's Admirers will, it may be, infer from his applauding of this Passage, that he cannot possibly think, that our own Works are the Matter of our Justification, or the Cause of our Acceptance with God, and the Ground of our Title to Life and future Blessedness. So *Aspasio* means; but this Author is as distant from such a Meaning, as Earth is from Heaven: And his good Friends the *Arminians*, and *modern Socinians*, can help him to get clear of Self-contradiction, in denying, that any Requisites in us are necessary to Reconciliation, Acceptance with God, and Justification; and in affirming, that our Obedience is the true Cause of our *real* Pardon, Justification, and Title unto Life. You will say, how can they do this for him? I answer thus: They say, there is a *first* Reconciliation; this was obtained by the Death of Christ, nothing in us is required to that; but it includes not *real* or *actual* Pardon of Sin: It is a sovereign gracious Edict, by which Men may be assured of Pardon, if they reform and become obedient

to the Law, and continue to be so. And, there is a *first* Justification, and a *final* Justification. In the former, God is so well pleased with the Obedience of His Son, that He declares Himself ready to accept and justify Men, notwithstanding, all their former Miscarriages, upon their Reformation and future Obedience, which is a very great Act of His Grace and Favour. This is what our Author intends by a Sinner's Acceptance with God, without Works of his own. In *final* Justification, or Justification at the Bar of God hereafter, Respect will be had unto those good Works, which we now perform, as the Ground, or Cause thereof. So that, as this Author says, *Justice, as well as Grace, will appear in the last Judgment; then due Regard will be had to every Man's Works. But in the Justification of SINNERS, God has no Respect to any Man as better than another* *. Divine Favour, or Grace, will appear therein, because it is by a sovereign, gracious Edict, that it is appointed, that our imperfect Works shall be accepted unto our Justification, and Right to Blessedness: Justice will also appear therein; because in justifying the Righteous, on the Foundation of their own Works, God will act agreeably to that sovereign Edict, by which it is appointed, that their Obedience shall be accepted to that great End, which the essential Righteousness of his own Nature will oblige Him to make good. *Calvinists* maintain, that *Justice, as well as Grace, will*
appear,

appear, in the Justification of Believers, at the Bar of God. Not on the Ground of their own Works: This they will eternally deny; but on the Foundation of the Righteousness of Christ. Grace provides for them that Righteousness, by which they are constituted Just; and it is an Act of Justice to justify them, upon their being made the Righteousness of God in Christ, or righteous by the Imputation of His Righteousness unto them. For, *God is just in justifying of those who believe in Jesus.* Having stated and summed up the Principles of this Writer, I will briefly attempt to refute them.

SECT. XIII. I. He grants, that Man, upon his Apostasy, could not work out a justifying Righteousness, according to the Law under which he was, in his State of Integrity; but insists upon it, that, *that Law is dispensed with in our Favour, as we are guilty and sinful, by a particular Divine Edict for that Purpose.* Most evident it is, that, that Law requires us to love God *with all our Heart, with all our Soul, and with all our Strength.* That Love to our Maker comprises, or consists in an Adoration of His infinite Perfections; a Delight in Him, as He is a Being of immense Goodness; a Reverence of Him, as He is infinitely holy, and powerful; and an entire, absolute Subjection to His Will and Authority in all Things. The Reason and Ground whereon this Love is required of the intelligent Creature Man, is the *Nature* of God, or His infinitely glorious Attributes,

butes, unless, therefore, a Change takes place in the *Nature* of God, the Reason of His requiring perfect supreme Love to Himself will eternally remain; and, if that Reason continues, He cannot dispense with that Requirement, without acting contrary to His own infinite Understanding, which, with Him, is absolutely impossible. Hence it is clear, that it is an *impious Absurdity* to imagine, that God hath dispensed with His Command given to Man, wherein He requires perfect and supreme Love to Himself, and those Acts of holy Adoration, Delight, Reverence, and Subjection to His Will, as such Love includes. Farther, if Divine Precepts are now less extensive, than they once were, let us be plainly told, how far the Abatement is carried. What Degrees of Imperfection, in our Love to God, and Obedience to His Will, are allowed of, in our Favour, as Creatures depraved and sinful. As the Law requires perfect Love to our Creator, so it requires perfect Love to our Neighbour; which Love is a friendly, benevolent Disposition. *It works no Ill* to its Object; but is kind, good, sympathetic, and compassionate in all its Acts. The Reason of requiring such Love to our Neighbour, is the infinite Goodness of the Nature of God, which can never dispense with that Requirement. The Law, therefore, as requiring perfect Love to God, and perfect Love to our Fellow-Creatures, remains, and will everlastingly remain in full Force, without the least Abatement.

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The Law, as a Ground of the Divine Procedure, in the Justification, or Condemnation of Man, is a Covenant wherein Life is promised to perfect Obedience, and Death is threatened in Case of Disobedience. Believers are not under it, as *such*; but as it is a Law *simply*, or a *binding* Rule of Action *only*. And, therefore, they are not under its Curse, being redeemed therefrom by the Death of Christ: Yet, their Sins are not *less displeasing to God, than those of other Men*: Nor do they *less demerit the Curse of the Divine Law, and the Wrath to come* *. Neither does the *popular Doctrine*, as this Author calls it, suppose the one, or the other. He either understands it not, or wilfully abuses that Doctrine. But it is a precious Truth, that Saints suffer only *fatherly Chastisements*, and not the Law's Curse, and Divine Vengeance, for their Miscarriages. Christ having endured in their Stead, the whole Penalty, which their Sins deserve, and thereby made complete Atonement for them.

SECT. XIV. II. *That sovereign Edict, by which the Law, as requiring Perfection, is dispensed with, is contained in Ezekiel, Chap. xviii, and xxxiii, as this Author asserts.* By a very brief Consideration of these Chapters, it will appear, that no such Edict is therein contained.

I. The Complaint made concerning the Divine Procedure, in the Infliction of Punishment for Sin, is not the Complaint of some Individuals

only ; but it is the Complaint of the Body of the *Jewish* People : It is a public national one.

2. The Matter of this Complaint, was what they suffered, as a Nation, or Body politic, that is to say, *national* Judgments for *national* Sins.

3. No Respect is had, in this Complaint, unto the *Judgment to come*, and a *future* State ; it only regards the present Dispensations of God, in His Providence towards them, as a Nation.

They had not the least View to God's Treatment of them hereafter ; their View was limited to the present State : Or, it was not carried one Jot farther.

And, therefore, 4. The Death which

they complained of suffering, was not the *second*, or eternal Death, unto which impenitent Sin-

ners will be adjudged hereafter ; but a *civil* Death, which they now suffered for *public*

Guilt, according to that Covenant, which God made with them, as a *Body politic*.

Consequently, 5. That Life, which they desired, and which God promised, upon their Reformation,

was not eternal Life ; but the Opposite of that *civil* Death, whereof they made Complaint,

viz. a quiet and peaceable Enjoyment of that fruitful Land, which was given to them, and

of those temporal Privileges, which were granted unto them therein.

I dare be bold to affirm, that this Author will never be able to prove, that the *Jews*, in their Complaint, had

Respect to a future State, or that God, in answering that Complaint, had any Regard unto

Futurity. He must produce some other Proof, of the Publication of a sovereign Divine Edict,

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by which the Law, as requiring Perfection, is dispensed with, in Favour of sinful Men; for no such Edict is there to be found.

SECT. XV. III. Our Author's Opinion is, that *all well-disposed virtuous Persons have no Occasion to concern, or trouble themselves about the Gospel.* 1. These well-disposed Persons are not sinless, or free from Imperfection, either in Heart, or Life. 2. I suppose, it will be thought proper for them to consult that sovereign Divine Edict, by which the Law, as requiring Perfection, is dispensed with. How else can they be assured, that their imperfect Obedience will entitle them to future Blessedness? 3. If it is not necessary to concern, or trouble themselves about the Gospel, then that Edict is not the Gospel. This, I think, the Author must be obliged to grant: And indeed the Gospel it is not, nor is it the Holy Law of God. That is no Law of His, which does not require supreme, perfect Love to Himself, and perfect Love to our Neighbour. This Edict is neither the Religion of Jesus, nor the Religion of Nature; but it is a dreadful Corruption of the latter. And nothing *more unworthy* of God can be devised, than the Publication of such an Edict is. For, the Supposition of it, reflects Dishonour on His infinite Perfections. And, therefore, that Supposition ought to be eternally abhorred. For my Part, I detest it with all my Soul. 4. Permit me to ask, why these well-disposed Persons need not concern themselves

selves about the Gospel? Is it because they are
 secure of Happiness by this Edict in their Fa-
 vour? It will be said, they are. And, what
 then? I imagine our Author will answer, that
 is enough for them. Having as much Security
 for their Happiness, as they can reasonably
 desire, why should they not rest satisfied with
 that? What is the Gospel to them? That was
 only intended for the Relief of the *Wretched*,
Worthless, and *Desperate* among Mankind. It
 was never designed to be an Auxiliary to them;
 they may, therefore, well spare themselves the
 Labour of making any Inquiries into it. Let
 those *worthless Wretches* employ themselves in
 the Study of the Gospel, who want it; as for
 those well-disposed People, they need it not.
 They may be happy without it. 5. I desire to
 be informed, for what Reason the holy Angels,
 who are not the Subjects of Salvation by Jesus
 Christ, which the Gospel is a Revelation of,
 are so intent upon the Study of Evangelical
 Truths? With a *most intense* Desire they look
 into, and humbly adore those sacred Truths,
 because of that illustrious Display, which there
 is of the Sovereignty, Wisdom, Kindness, Grace,
 Mercy, Truth, Holiness, and Power of God,
 in the Constitution of the Person of Christ, and
 in the glorious Designs, which are by Him
 accomplished. But these are Things, it seems,
 which well-disposed and virtuous Persons have
 no Occasion to trouble their Heads about. I
 cannot refrain from expressing great Astonish-
 ment, that any Man, who professes to be a
 Lover

Lover of the Gospel, should entertain a favourable Opinion of a Performance, wherein such Slight is cast upon that most precious, and adorable Scheme, which is the only Foundation of our present Hope as Sinners, and will eternally be the Matter of our delightful Contemplation in Heaven, if there we come.

SECT. XVI. IV. The Author thinks, that *those who have been immoral and vicious in their Lives, upon becoming virtuous, and righteously disposed, have no farther Occasion for the Gospel; because the Divine Edict, whereby the Law, as requiring Perfection, is dispensed with, will be a never-failing Spring of Consolation to them.* He maintains, that *the Gospel was not intended to improve the Righteous, and elevate them to a higher Condition.* These Persons, therefore, now being such, though they were formerly of a very different Character, they have no Need of the Gospel. For, now having that Holiness, which is necessary to Happiness, they may, without any Danger, be turned over from the Gospel to the Law, as it allows of Imperfection, and obtain Life by it: Or obey it, so as to live by that. But,

1. No such Edict is extant in the sacred Records, however, not the least Proof thereof is yet given by our Author; it is not to be found in those Places, unto which he refers us for it. 2. Such an Edict cannot consist with the infinite Perfections of God. The Reason of His requiring supreme, perfect Love to
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Himself, is the infinite Excellency of His own Nature; and, therefore, it is no less absurd to suppose, that He may cease to require such Love of His Creatures, than it is to imagine, that He may cease to be God. 3. No *Law was given, which could give Life*, in the Time of the Apostle *Paul*. And, I think, that it will never be proved, that such a Law hath been given since. Therefore, 4. The Law cannot be a never-failing Spring of Consolation to any of the Sons of Men. The Gospel only is such a Spring, wherein *the Righteousness of God is revealed from Faith to Faith*. Which Righteousness, is *everlasting*; and with that Righteousness, everlasting Salvation is inseparably connected, and *Divine Grace will reign through it unto eternal Life*.

SECT. XVII. V. He insists upon it, that *Faith is not a Dependence on Christ, or Trust in Him for Salvation; but a bare Persuasion of the Truth of the Gospel*; though he thinks, that *Love to it attends that Persuasion*. On this Subject he expatiates largely, and charges those, whom he calls *popular Preachers*, with many and great Inconsistencies upon this Point; especially, as Assurance is thought to be essential to Faith. My Opinion being different, I shall not undertake to defend it: Nor, do I think myself at all obliged to vindicate any Writers, who through Inadvertency may have, in some Instances, expressed themselves in an inconsistent Manner. It is Truth only, which I shall contend

contend for. 1. A *mere* Assent, a *simple* Belief, or *bare* Persuasion of the Truth of the Gospel, as I before observed, is a *mere natural* Act of the human Mind, produced by a *natural Mean*, viz. common Language, whereby Divine Truths are expressed. God speaks to us in His Word, and He requires us to believe the Truth of those Doctrines, which He delivers therein. Now, I would ask, whether He speaks intelligibly, or not? If He speaks so as to be understood; or, if His Language is not above the natural Capacity of Man, it is a Medium sufficient to produce in Men, an Assent to the Truths expressed, without the least supernatural Assistance. This Assent, therefore, cannot be that precious *Faith*, which the Apostle says is *obtained by Lot*, (τοῖς λαχοῦσι) which this Author would persuade us it is. He might as well say, it is by Lot, that Men obtain a Belief, that two and two make four, as assert, that Men obtain by Lot, a simple Belief of the Truth of the Gospel, if God speaks to us intelligibly in the Scripture. And I suppose none will say, that he speaks *unintelligibly*; because that would be the same, as saying, no End can be answered by His speaking. 2. Love to the Gospel does not, nor can attend a *bare* Persuasion of its Truth. The Author's Supposition, that it may, is absolutely groundless. Love to Evangelical Truths arises from an Acquaintance with their true Nature, or real Excellency, which a natural Man hath not, nor can have. *They are Foolishness to him, neither can he know them;*
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because they are spiritually discerned. 3. No Acts of spiritual Obedience can spring from a mere Assent to the Truths of the Gospel; because, that is no other than a natural Act: It is not a spiritual Principle of Operation. The Mind, notwithstanding, that Assent, is still *carnal*, and *Enmity against God*, it is not *subject to His Law*, neither indeed can be. 4. Those Acts of holy Obedience, which the Subjects of supernatural Faith yield unto God, are Fruits of that Faith, and accompany it; but they are not that Faith itself: Or, that Faith does not consist in Acts of Obedience, though Acts of Obedience flow from that excellent Grace. But the proper Acts of Faith, in his Account, are no other than *Socinian Obedience*, which may be yielded to the Divine Law, without the Infusion of a holy Principle into the Mind. 5. Faith, considered as an Act, is a Trust in, or Dependence on Christ alone for Salvation, upon a Conviction of our miserable and helpless Condition in ourselves, and a Perception of the Wisdom, Fitness, and Glory of the Method of saving Sinners by Him. Without such a Conviction, no Man will ever believe *to the saving of the Soul*. It is produced by a View of the vast Extent of the Law, a Prospect of our Guilt, an Apprehension of its just Demerit, a Sense of the *Plague of our Hearts*, and a Discernment of the infinite Holiness of God, as appearing in His Law. Thus, *thro' the Law we become dead to the Law, that we may live unto God*, upon another Foundation, which

which is absolutely distinct from that, *viz.* the Covenant of Grace. Our Author calls this, *the idle Process of a Law-Work*. But, if he is an entire Stranger unto a Work of this Kind upon his Mind, he is destitute of that Faith, which is *of the Operation of God*, and under the Power of Unbelief. Let him think of that Matter, as he pleases. No Man will ever receive Christ, or believe in Him, without such a Conviction. In Virtue of that Light, by which we come to know our Misery, and Helplessness, we see the Necessity of such a Saviour as Christ is, and the Glory which arises to God, in saving us, through the Blood, Righteousness, and Grace of the Blessed Jesus : This makes Him precious to us, and keeps us fixed in a Dependence on Him, for Pardon, Peace, Acceptance with God, Wisdom, Holiness, and spiritual Strength, in all Times of Temptation, and Distress. So that, Faith is a cordial Reception of Christ, as the Way of Salvation appointed by God, and an immoveable Adherence unto Him, as our ALL IN ALL.

SECT. XVIII. VI. This Writer's Opinion is, that *the Atonement of Christ secures not the Pardon of Sin to any Man*. For, That it cannot do, if our Acceptance with God, and Justification before Him hereafter, depends upon, and is to be secured by our Obedience to that Edict, whereby the Law, as requiring Perfection, is dispensed with ; which he strenu-

ously maintains. Notwithstanding, therefore, all that he hath said on the Doctrine of Atonement, by the Death of Christ, he does not think, that Sin is *really* expiated by His atoning Sacrifice, nor that Sinners are *actually* redeemed from the Law's Curse, by what He suffered, nor *really* secured from enduring the vindictive Displeasure of God, by all those agonizing Tortures, which He endured for them. Real Atonement consists in these Things, *viz.* a Removal of Guilt — Redemption from the Law's Curse—and, Security from suffering Divine Penalty; or, an *actual* Right to Impunity, unto which the Sinner was obnoxious, on Account of his Offences. And, for my Part, I will never contend with any Man, for Atonement by the Death of the Son of God, if these Things are not allowed to be included therein. Adored be Divine Favour for it! Christ hath *put away Sin by the Sacrifice of Himself.* — He hath *redeemed us from the Curse of the Law, being made a Curse for us.* — And, *Peace is made by the Blood of His Cross.* When, therefore, *we were Enemies, we were reconciled to God, by the Death of His Son.* Hence it is clear, that our Right to Impunity, springs not from our Acts of Obedience; but results absolutely, and alone, from the infinitely meritorious Sufferings of the Blessed Jesus.

SECT. XIX. VII. He imagines, that *on the Ground of Justice Men may expect to be justified, at the Bar of God, by their own Obedience*

to the sovereign Edict, which He hath condescended to publish, by His supreme, royal Prerogative, for that Purpose. 1. If so, then Justification hereafter, will not be through the Righteousness of Christ; but by their own Works. In Judgment, a Righteousness will not be imputed to them, for their Justification that is *without Works*; but their own personal Obedience: Or, their own Works will be the Cause and Ground of their future Acceptance with God. And, therefore, 2. Boasting will not be excluded in the next World, if it be in this. The Proof of which, will be attended with no small Difficulty. 3. It is not yet proved, that God hath published such an Edict, and I think it never will be. For, 4. The Reason of God's requiring supreme, perfect Love to Himself, is the infinite Excellency of His Nature, which Reason will eternally continue; and, therefore, His Law, which is founded on that Reason, will for ever remain in full Force, without the least Alteration, or Abatement. 5. It is not possible with God, to esteem a Creature innocent, on the Foundation of his own Temper and Actions, who is not perfectly conformable to His Law, which requires supreme, perfect Love to Himself; because, that would be passing a Judgment, which is contrary to Truth and Fact. Now, as it is confessedly true, that there is not any Man, in the present State, who perfectly loves God, no Man can be justified, at the Divine Tribunal, by his own Obedience. *Perfect* Obedience can never

spring from *imperfect* Love. 6. That Obedience, which arises only from a *natural* Faith, hath not any Thing of true Holiness in it, and, therefore, it cannot be acceptable to God. A *mere* Assent to, a *simple* Belief, or *bare* Persuasion of the Truth of the Gospel, is no other than a *natural Faith*, which is produced, in the human Mind, by a *natural Medium*; and, therefore, no Acts springing from it, are really holy, and spiritual, nor can be pleasing to God. How should they then be the Ground of our future Justification before Him?

SECT. XX. According to the Principles of this Author, his sincere and humble Christian, when upon the Verge of Eternity, may solace himself thus: Though it is true, that I have sinned against my Maker, and have always been unable to come up to that Perfection, which His original Law required of Man, he has graciously dispensed with that Law, by a sovereign Edict, in order for my Relief, as a Creature guilty and imperfect; in that Edict, He gave me the strongest Assurance, by His Oath, that if I repented of my past Miscalriages, or turned from my evil Ways, and did that *which is lawful and right*, I should, in so doing, be justified, and *live thereby*. Being deeply struck with this His merciful Condescension, I resolved to forsake Sin, and work Righteousness. This Resolution I have performed, and, therefore, I have now a Claim upon Him, on the Foundation of my own Obedience,

Obedience, for Acceptance with Him, and the Enjoyment of Blessedness from Him. O my Soul, be not then afraid to appear at His Tribunal ; for He must justify, He cannot condemn thee, without a Violation of that Oath, which He gave thee, for thy Security.

According to the Principles of most of those, whom he calls *popular Preachers*, one whom he esteems an *hypocritical*, and *boasting* Christian, must, at the Hour of Death, comfort himself thus, and no otherwise : Though it is true, that my Sins are many, great, and highly aggravated, there is Virtue sufficient in the Blood of Christ to atone for them all. My own Righteousness is very imperfect, and, therefore, it cannot justify me before God. But the Righteousness of Christ is absolutely perfect, and of infinite Value. In that Garment of Salvation, I humbly hope, my Soul is clothed, and constituted righteous ; thereon alone I depend for Acceptance with my Supreme Judge, and as my Title to future Blessedness, without any of my own Works, either in Connection with, or in Subordination to that Righteousness. My Nature, I know, is depraved and vile ; and is, therefore, unmeet for, and incapable of the Enjoyment of God ; but I hope, that, by His Spirit and Grace, He hath been graciously pleased, without any Concurrence of mine, to implant a Principle of Holiness in me, according to which, I delight in, and serve His Law. And all the Actings of that Principle, in holy Obedience, have been produced by His gra-

cious,

cious, and benign Influence. For, as to Holiness, I AM NOTHING. BY THE GRACE OF GOD I AM WHAT I AM: And I shall behold the Top-stone laid, of the amazing Structure of my Salvation, with Joy, at present inconceivable to me; and, I am sure, that I shall eternally cry, GRACE, GRACE UNTO IT.

The *Sneer, Scorn, Contempt, and Virulence*, which run through this Performance, I imagine, will as certainly sink, as a Talent of Lead, will immerge in the Deep, with its own Weight; and, therefore, I think myself excusable, in leaving what he presents his Readers with, of such Sort, to fall without any farther Notice.

F I N I S.

A The *True Sense* of
Attonement for Sin,
B Y
CHRIST's DEATH,
Stated and Defended;

In *Answer* to a *Pamphlet*, intituled,
The Scripture Doctrine of Attonement
Examined, by Mr. TAYLOR, of Norwich.

W I T H
An A P P E N D I X,

C O N T A I N I N G
AN ANSWER to the OBJECTIONS of an
anonymous Author to the Doctrine of
SATISFACTION, in a *Pamphlet*, intituled,
Second Thoughts concerning the Sufferings and Death
of CHRIST, &c.

By *JOHN BRINE.*

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T H E

P R E F A C E.

AS some Remarks on Mr. Taylor's Piece have been published very lately, the Reader may reasonably expect an Account from me why I now appear, wherein I am willing to gratify him.

The Author of those Remarks, is not fond of the Use of the Word Imputation, on the Subject of Christ's Obedience and Sufferings; though he thinks it may be safely applied to both, as Dr. Doddridge hath explained it, *i. e.* explained it away (a). He consents to the Truth of a false Representation of our Opinion by Mr. Taylor, *viz.* that we think the Death of Christ made God merciful; and wishes, that what he has said, to correct that Mistake, may not be without Effect (b). I am not sensible, that any Person ever imagined this. Mr. Hampton grants, that the Sufferings of Christ were not penal, and that there is not a natural Connection between his Death and Remission of Sin; but

(a) Candid Remarks, &c. by Mr. Hampton, Pages 68, 69.

(b) Page 54.

that his Death is a Ground of our Redemption from Death, through the Will and Appointment of God (c); as *any insignificant Action might have been.* This is plainly giving up the *Doctrine of proper Satisfaction for Sin, or of real Attonement for it.* I have some other Reasons for my Dissatisfaction, with Mr. Hampton's Remarks; but I shall not trouble the Reader with them. I suppose, enough is mentioned to convince, that, if our Opinion on this important Point is to be defended, no Occasion was administered by these Remarks, to stifle what I had prepared in answer to Mr. Taylor. I cheerfully refer my Thoughts on this glorious Subject to the Approbation, or Censure of such Persons as have a proper Conviction of the evil Nature and just Demerit of Sin, a true Sense of the Holiness of God, and his righteous Displeasure with moral Evil; who are willing to be determined by the Holy Scriptures, without wresting them, in their Sentiments concerning this Doctrine, of which we can know nothing at all, but by Revelation.

(c) Pages 67, 68, 79, 80, 82.

T H E

E R R A T A.

PAGE 25, Line 3. read to them, p. 32. l. 8. r. and therefore can be done by none but myself. p. 52. l. 2. r. our Iniquities.

The TRUE SENSE of
 ATTONEMENT for SIN,
 BY
 CHRIST's DEATH,
 Stated and Defended.

C H A P. I.

*Some Things premised, relating to the
 Subject.*

I FREELY grant, that the Doctrine of Attonement, or Satisfaction for Sin, by the Death of Christ, is not to be explained, by any Judicial Procedures among Men. If it might be illustrated and confirmed by Rules, which do, or can lawfully obtain in human Conduct, towards the Innocent in a Way of Penalty, and towards the Nocent in Consequence thereof: That Doctrine could not reasonably be represented, as a Mystery, which

it is by the Sacred Writers. It is called *the Wisdom of God in a Mystery, the hidden Wisdom : And the deep Things of God.*

I will allow, that human Governments have no *Power*, or *Right*, to charge an innocent Person with the Crimes of any Offender, and inflict Punishment on him in his Stead.

And that no Man hath *Power over himself*, either in his *Members* or his *Life*, lawfully to consent to suffer *Mutilation*, or *Death*, or any kind of *corporal* Punishment, in the Room of a guilty Person.

The Reason of both is very clear to me ; Rulers as well as Subjects are under a Law, which is *superior* to any they have Power to enact, and by which their Constitutions ought, in all Instances, to be directed ; *viz. natural Justice*, according to which, Innocency ever is to be protected, and Guilt *alone* punished. And, as a Power to punish results from Guilt only, the Infliction of Penalty is, in Equity, limited to its own proper Subject, and never ought to be extended farther. It is as just to punish *without* the Being of Guilt at all, as it is to punish, in any Degree, a Person wholly clear of that Guilt, for which the Law directs unto the Infliction of Penalty. Nor is Guilt transferrable from one Man to another, as pecuniary Debts are. This is not pretended.

II. As various of the Terms, which are sometimes used on the Subject of the Attainment of Christ, are borrowed from the *Civil* Law ;

Law ; it may not be improper to enquire into the Sense of them.

1. *Novation* : That designs taking away a *former* Obligation, by a new Stipulation or Agreement, wherein the Consent of the Creditor is required and given. This hath Place in the Affair of Christ's Death. For, according to the Law, we, the Transgressors, were bound over to Punishment for our Crimes ; but God, of his infinite Mercy, freed us from that Obligation, by admitting Christ to be our Surety : Or, in virtue of his Stipulation, we are set free, and he became *responsible* unto God for us. This was an Act of Sovereignty in God.

2. *Satisfaction* : This is a Term, that is also borrowed from the *Civil* Law, and it intends a Creditor's accepting what is offered and paid to him, by, or in Behalf of a Debtor, though it is not what he might, according to the Obligation, have demanded. *Satisfaction*, therefore, does not necessarily imply a *full* Payment, for that may be, where the latter is not. When we use the Word on this Subject, we mean, that no Demand will, or can be made upon us, because God agreed to accept of the Payment of our Debt by *Jesus Christ*, and he hath discharged it, or made good his Engagement in our Behalf. The Death of Christ is to be considered, as the *procacatetic* Cause ; and *Satisfaction*, as the Effect.

3. *Acceptilation* : That imports a Creditor's agreeing to accept *another* Thing, or *less* than what is in the Obligation, whereby the Debtor

is no less freed from the Obligation he was under, than if the *Idem*, or same, was paid, that the Obligation expresses. This is, indeed, understood of Obligation by Words among *Civilians*, and is not *properly* applicable to this Affair. But some do at least allude unto it: Yet they allow not that Force unto *Acceptilation* in this Matter, which, according to the Opinion of *Civilians*, it contains in it, *viz. The Removal of the Obligation*. If it should not so do, in this Business, Christ would be injured; for it is not just to require an innocent Person to die in the *Room* of the Guilty, and suffer the Obligation to remain on him.

4. *Solution*: This is the *Payment* of what is in the Obligation, from whence *Satisfaction*, by Right, follows. *Satisfaction*, as has been observed, may be, where *Solution* is not, because the Creditor may be content with receiving less than he had a Right to require: But *Satisfaction* must needs be, where there is *Solution*, because, in Right, the Creditor can make no farther Demand. And this is the Case, in this Affair. For Christ paid the *Idem*, or the same that was in our Obligation. We stood obliged to suffer the Curse of the Law, and that includes the whole Penalty our Sins merit; no farther Punishment is due to Sin, than what is contained in the Law's Curse: And, therefore, the Death of Christ was a *proper* and *full Payment of our Debt*; consequently, it must be *satisfactory* to God, our righteous Judge. God might have insisted upon Pay-
ment

ment from us, and not have accepted of the Engagement of another for us; but since, by *Novation*, he dissolved our Obligation, or admitted of a Surety, his Payment of what was required in the Obligation upon the Ground of Justice, gives us a Right to Impunity. And, therefore, when it is said that the *Satisfaction* of Christ was *refusable*, we must be careful, that we understand it in a right Sense.

(1.) If by it is meant, that God was at Liberty to admit, or not admit of his *Sponson*, or *Engagement for us*, it is true. For he might justly have retained us under the Obligation, and *not have allowed* of the Payment of our Debt by a Surety. The *Acceptation* of his Undertaking for us was an Act of sovereign Favour, and, therefore, it is, that we are said to be freely forgiven, although our Surety discharged our whole Debt.

But, (2.) If by it is intended, that what Christ suffered for us was *refusable*, or might not have been accepted, or allowed to be the *Solution* of our Debt, it is most false; because he suffered that Curse which the Law threatened, and he was, in his Person, such as gave that Worth unto his Death, which the Justice of God required, unto Sufferings *satisfactory for Guilt*. The Appointment of Christ to suffer, in our Stead, was an amazing Act of sovereign Mercy, Kindness, and Grace; but the Acceptation of his Sufferings, for our Discharge, *was an Act of Justice*, because they were, both
in

in *Kind* and *Value*, what that required, in Case of a Violation of the Law.

And, therefore, it is a Mistake to think, that, God having required his Son to die for us, he may, that notwithstanding, only grant unto us Terms, or Conditions of Pardon, and, for Want of our Performance of those Conditions, impute our Guilt to us, and inflict upon us the Penalty our Sins deserve.

It is Matter of Favour to be content with *the Payment of less than is due* ; but of Right to be *satisfied with the Payment of the Whole*, which can in *Justice* be demanded, whether it be by the *Principal* or *Surety*.

The Agreement between God and Christ, as our Surety, did not render his Sufferings available to procure the Pardon of Sin ; if so, then, their Value is not *intrinsic* ; but is *extrinsic* only, or it is of *arbitrary* Appointment. His Death was the Result of the sovereign Decree of God, and of his own free and voluntary Engagement to submit to the sovereign Pleasure of the Father. But the *Merit*, *Virtue*, and *Efficacy* of his Sacrifice to take away Sin, or atone for our Guilt, spring not from any Agreement between God, our righteous Judge, and Christ, our Surety. The Merit of it arises wholly from the Nature of his Sufferings, as they were *properly penal*, and the *infinite Dignity* of his Person. As the *infinite* Demerit of Sin is not the Effect of the Divine Will, but results from *the infinite Greatness* of God, against whom it is committed : So the Value of Christ's Sufferings is not
of

of Divine Constitution and Appointment ; but it is the proper and necessary Result of the *infinite* Dignity of the Person of the Sufferer. Hence it follows, that the Compact between God and Christ did not give Merit to his Death and Sacrifice, nor constitute how far, and unto what Ends, it should be accepted, on our Account : But *merely* his Act of offering himself a Sacrifice for our Sins. Sovereign Love to our Persons determined upon his becoming a Sacrifice for us, and Justice grants those Effects, which that Sacrifice, because of its *intrinsic Worth* without an *arbitrary* Appointment, merits at the Hand of God, our Lawgiver and Judge.

III. It is a Consideration of great Importance, that God acted in this Business, *merely in a sovereign Manner*, both towards us, and towards our Saviour.

1. *Towards us.* His Resolution to pardon and save us was an Act of his Goodness ; but it was his Goodness acting in an *arbitrary* Way : For it is not Goodness *merely* that ordains the Salvation of a criminal Creature ; if it was, it would be contrary to Divine Goodness to inflict Punishment on Sinners, which certainly it is not, and, therefore, this was a free Act of God's Will : Or a Purpose of Grace, which is wholly to be attributed to his *absolute* Pleasure. It was not a *natural* Act of his Goodness, as his rewarding Innocence is ; but a free and sovereign Act of Clemency and Favour.

2. *Towards Christ.* The Divine Decree to punish Sin was an Act of Justice; but the Decree of punishing it in him was an Act of Sovereignty. The Justice of this Decree is apparent, in that Respect was had unto Sin, as the meritorious Cause of Penalty: And the Sovereignty of that Divine Purpose clearly shines, in fixing upon Christ to be the Subject of the Punishment Sin demerits. It was not a free Act of the Divine Will to decree to punish Sin; if it was, God might have decreed to permit the Creature eternally to sin against him, without suffering any Punishment for his Rebellion. But it was a *free* and *sovereign* Act of his Will to decree, that Christ should bear Sin, and suffer the Penalty due unto it. Justice directs to the Punishment of Sin, as what is *fit* and *proper*. *Sovereignty* appointed and provided the innocent Subject, on whom Penalty was inflicted, in order to our Pardon and Impunity. So that *Sovereignty* is that, from which our Salvation *originally* springs, into which it must be *entirely* resolved, and whereupon it *absolutely* rests. And, if we deprive God of his *Sovereignty*, we must *inevitably* damn ourselves. For that alone could provide for our Recovery and Salvation. Hence, (1.) We see the Reason why no finite Mind could ever have thought of this Method of saving Sinners. All Acts of Goodness and Justice which proceed not *naturally* from those Attributes in God, but are *free* and *sovereign* Acts of his Will, must be undiscoverable by Reason; be-
cause,

cause it hath no Rule to guide it into the Knowledge of such Acts as spring from *Sovereignty alone*. And, therefore, it is proper to infinite Wisdom to contrive the Way of our Salvation. And such a *Mystery* this is, as will eternally fill the Minds of Angels and Saints, with holy *Adoration*.

(2.) This will enable us to discern, why our Lord put his Sufferings wholly upon the Will of God, and why his Sacrifice was so pleasing unto him. He put his Sufferings wholly upon the Will of God; because, tho' it was *natural* to God to will to punish Sin, it was a free Act of his Will to impute Sin to him, and punish him for it. The Sacrifice of Christ was infinitely pleasing unto God; because his Will was therein subjected to the Will of God, in such Sort, as the Will of no Angel or Saint is, or ever will be. This was such an Act of Obedience, as never was, nor ever will be required of any Creature. And herein God was more honoured by our blessed Lord, in all his glorious Perfections, than he will be, by the Sufferings of the Damned, or the Obedience of Angels and Saints unto Eternity. This, among other Considerations, is the Reason why the Sacrifice Christ offered, was of a *sweet-smelling Savour unto God*; not merely as Sufferings, but as submitted unto, with his whole Soul, out of a Regard unto his Glory, as a *gracious, holy, and just God*.

(3.) Hence we also discern, that there was an *intrinsic* Worth and Efficacy in the Sacrifice

of Christ. According to Mr. Taylor, what Virtue it had, or which he is pleased to allow unto it, (that I intend to consider, with the Assistance of the Grace of him, whose this Sacrifice is) arose from the Will and Appointment of God. If so, then there was no *intrinsic* Virtue in it to answer any important End, either respecting God, to whom it was offered, or Men for whom it was offered. And, consequently, God is no more honoured in any of his Attributes, in the Salvation of Men, than if he had saved them, without requiring this Sacrifice; nor do any Advantages accrue to Men from it, that they might not as well have enjoyed without it. Which Supposition is such a Reflection on the Wisdom of God, who appointed Christ to suffer and die, as would certainly cause Men to blush who advance it, if they were not wholly given over to Blindness and Stupidity. As our Saviour, in his Sufferings, was, in such an unparalleled Manner, obedient to the Father's Will, his Death hath Virtue and Efficacy in itself, *independent of any Act of the Divine Will*, to attain the great Ends whereunto it was designed. This Transaction was the Effect of the sovereign Will of God; but the Worth, Virtue, and Efficacy of his Death and Sacrifice are *intrinsic*, and not of *arbitrary* Appointment. If it was, God might have willed his Death, without decreeing it should answer any important End, either respecting himself, or Men; and he certainly did, for aught we know. Besides, was it possible

possible for infinite Goodness, Holiness, and Wisdom, to will the Sufferings of the innocent *Jesus* to an End, which they, in their own Nature, had no Virtue or Efficacy at all to answer? but it is wholly of arbitrary Appointment, that such an End is answered by his Sufferings and Sacrifice.

They are but *swelling Words of Vanity* which those Men use, concerning the Goodness of God, in this Affair, who deny the *real* Merit of the Sacrifice of Christ. If Divine Goodness is, as they say it is, exalted gloriously, in freely pardoning Sin, without Satisfaction for it, and the Death of Christ could not, nor was intended to satisfy for Sin, nor had any Virtue *in itself*; but, what Efficacy soever it hath, *it is extrinsical*, and of *Divine Appointment only*; then how is Goodness displayed in delivering him up to Suffering and Death for us? Towards Christ it was an Act of *Severity*, and to us no Instance of Goodness, which was at all necessary to our Pardon and Salvation. For the Death of Christ could not be *necessary* to our Remission, if it had no *intrinsic* Worth in it, *meritorious* of Forgiveness. There was no Goodness manifested to us Sinners, in the Gift of Christ for us, if his Death had no *intrinsic* Virtue in it: All the Kindness, which can be pretended in this Matter towards us, is God's Decreeing, that his Death shall be a *Condition*, or *Reason* of our Pardon, without any Virtue in it to take away, or atone for our Guilt. And *such a Virtue as this*, God might have

assigned unto the *Death of any Martyr*, or even of a *Beast* offered to him in Sacrifice, if that had been his Pleasure. For such Virtue is assignable to another Person or Thing, if it is assignable unto Christ.

IV. The Government of the *Jews* was *Theocratical*, or a *Theocracy* : God took upon himself the Government of that People. And,

1. He gave them a perfect Law, which required the Practice of all Holiness, and forbid every Sin. God, who is infinitely holy, cannot require less than perfect Purity, however depraved the Subjects of his Rule are. He can make no Allowance for their Weaknesses, Temptations, or Occasions to Evil.

2. His Law threatened Sin with Death. *The Soul that sins shall die*. And this Threatening respected every Sin, and all Degrees of Sin. So that every Deviation from the Rule of Duty, and the Want of *perfect* Conformity to the Law, in the Manner of the Performance of it, subjected to that awful Menace. If, as their King, he had proceeded according to this Law, no Man among them could have enjoyed any Favour, or even Life ; and therefore,

3. God appointed the Offering of Sacrifices to make Attonement for Sin, in many Cases. Wherein we may observe,

(1.) He did not charge or impute Guilt unto the Offerer of those Sacrifices, as the Governor of that People.

(2.) Nor

(2.) Nor were they subject unto the Commination of Death, upon their Offering those Sacrifices. But,

(3.) Were to be continued in Life, and in the Enjoyment of such Favours and Privileges, as were granted unto them by God, who took upon himself the Rule over them, as a Nation. The Law of Sacrifices was, therefore, *political*; but intended of God, if the divine Writer to the *Hebrews* mistakes not their Meaning, as *Types* of far greater Things than any they *really* contained, *viz.* the actual Removal of Guilt, Freedom from the Condemnation, and Curse of the Law, and Escaping Divine Vengeance.

4. Some Sins were not to be attoned for by Sacrifices, in this *political* and *typical* Sense; but the guilty Persons must suffer *corporal* Death for those Crimes, *viz.* *Murder, Adultery, Blasphemy, &c.*

5. Sacrifices were appointed for some *atrocious* Crimes, *viz.* *Defiling a Servant-maid, Theft, and Perjury*; and therefore it is not true, that they were instituted only for *common* Frailties, and Sins of *Ignorance*. *Lev. v. 1. vi. 4, 5. xix. 20.*

6. The anniversary Sacrifice was offered for Sins of all Sorts, as the Terms used concerning it do clearly and abundantly evince, *Iniquities and Transgressions in all their Sins*. Those Terms include all Sorts of Sins, which was intended to signify, that a spiritual Attonement was to be made even for such Offences, on Account of which, the guilty Person must suffer

suffer *corporal* Death, according unto that Law, which was the *Instrument of the Jewish Polity*. As to the *temporal* Life of that People, it was preserved or forfeited, as they were innocent or guilty of such Crimes, for which no Sacrifices were appointed of God : But that was not the Rule according to which God proceeded in the Business of Salvation. If it had been so, no *Murderer*, &c. could have been pardoned and saved.

It was the Design of the Institution of Sacrifices for *lesser* Crimes, to teach that People, that the Remission of them, *small*, as they might be inclined to esteem them, could not be without Attonement made : And the Institution of the anniversary Sacrifice furnished them with a Ground of Hope of the Pardon of such Crimes, for which those, who were guilty of them, must suffer *corporal* Death. And this seems to be one Reason, why the *Author* of the *Epistle to the Hebrews* particularly observes, that that anniversary Sacrifice could not *take away Sin*, in order to prove the Necessity of another. That being more comprehensive than the others, it was most apposite to his Purpose to instance in that, for that Reason ; and for that Reason, chiefly, it was so, *Levit. xvi. 16, 21.*

Yet, it also seems to be instanced in, with a farther View, *viz.* to prove the Necessity of another Sacrifice to be offered for lesser Sins, than what the *Levitical* Law required. For, in this anniversary Sacrifice, there was a *Re-*
membrance

membrance even of such Sins, for which other Sacrifices had been before offered. And, therefore, tho' the Offerer was not liable to Penalty, by the *political* Law, yet he could not plead his Pardon in a higher View, by Virtue of that Sacrifice which he offered before unto God ; neither could he by Virtue of this anniversary one, for that must be repeated at the Return of the Year.

7. That Law, Commandment, or Covenant which consisted of the *Moral*, *Ceremonial*, and *Judicial* Laws given unto that People, did not contain, promise, or convey *real*, *spiritual* Remission, Peace, and Reconciliation to Sinners. It was impossible, that those Blessings should be enjoyed by Virtue of that Constitution, wherein there was neither a Priest fit to make *real spiritual* Attonement for Sin, nor any Sacrifice offered, which could be of Efficacy unto so important an End. *The Law made nothing perfect*, neither Persons nor Things ; neither those who officiated in Divine Service, nor them for whom they acted, in the Execution of the sacerdotal Office. Hence the inspired Writer speaks of the Whole of their Service in such depreciating Terms as he does, viz. *carnal Ordinances*, *weak and beggarly Elements* ; *the Rudiments of the World* ; *a Shadow*, *and not the Image*. The highest Excellency and Glory of all that *Apparatus* of Service was its *typical* Relation unto the glorious Things promised, exhibited, and conveyed in another,
and

and infinitely better Covenant, which is abundantly proved in the Epistle to the *Hebrews*.

8. The new Covenant promises, contains, and conveys those glorious Things themselves, which the Law was a *typical* Representation of, and no more : Nothing greater or nobler, can be attributed unto it. And those Things are *real spiritual* Remission, eternal Redemption, Reconciliation, Freedom of Access unto God, and the everlasting Enjoyment of him, by Virtue of the Blood of this Covenant. As it was not an Offer of *political* Pardon that was obtained by legal Sacrifices, but Pardon *itself*, in that Sense : So the Blood of Christ procured not an Offer of Remission, but Remission *itself*, taken in that Sense which is *proper* and *peculiar* unto the *new* Covenant, wherein his Sacrifice was appointed and provided. The Blood of *Bulls* and of *Goats* availed unto the Procurement of *political* Pardon of Sin, according to the *old* Covenant, and not unto an Offer of Forgiveness : And the *precious* Blood of our dear Lord *Jesus* obtained for us *real* Pardon in a spiritual Sense, and not an Offer of it, according to that *better* Covenant, which is *established upon better Promises*. These Things serve fully to discover the *Fallacy* and *inconclusive* Nature of the Reasoning of the *Socinians*, on the momentous Subject of the Satisfaction of Christ. What Force is there in those Arguments, which are drawn from the *Levitical* Sacrifices, to prove the Non-imputation of Sin to him ? That he did not suffer the Penalty our Guilt demerits ?

And

And that *real spiritual* Remission results not from his Death? None at all. Since that whole Oeconomy only was a *Shadow* and *obscure Representation* of these Matters, it is not to be expected, that we can find the Things *themselves* therein. And, because they were only *typical* of those Things, therefore was it necessary, that there should be another Priest to act for us, in *Things pertaining to God*. Another Sacrifice was *absolutely* needful to be offered, in order to make *proper, real, and spiritual* Attonement for Sin. *Real spiritual* Attonement was not, nor could be made by any, or *all the Rites of the first Covenant*; nor was it the Intention of that Covenant to supply the *Federates* with *real spiritual* Pardon. That Pardon was not *spiritual*, but *typical* only of such Remission; and that Attonement was *homogeneous*, or *typical* only. As the new Covenant dispenses *real spiritual* Pardon, so *real spiritual* Attonement is made by the Sacrifice, which that Covenant provides.

C H A P. II.

Of CHRIST's Bearing Sin.

I. **A**S I intend, in this Chapter, to prove the Imputation of our Sins to Christ, I would first enquire into the Ground of the Charge of our Guilt to him, and of his Bearing it for us. If no Foundation can be

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shewn,

shewn, whereon our Crimes might, in Justice, be placed to his Account, I readily acknowledge, that the Opinion of his bearing our Sin is indefensible, and it must necessarily sink, together with our Hope of Salvation by him. But, blessed be God, our Hopes of Remission, by Virtue of his Sacrifice, are built upon a most solid Basis. For, Christ and the Church constitute one *mystical* Person. He is the Head, and his People are the Members : Or such a Union subsists between him and them, as is a proper Foundation for the Act of the Imputation of their Sins to him. And he is their Surety. *By so much was Jesus made the Surety of a better Testament (a).* A Surety is one who undertakes to pay, suffer, or do something for others, either because they are *defective* in Credit, or Ability. Thus Judah became Surety to his Father for his Brother Benjamin : *I will be Surety for him ; of my Hand shalt thou require him ; if I bring him not unto thee, and set him before thee, then let me bear the Blame, (or I will be Sin, i. e. accounted guilty) for ever (b).* And the Apostle Paul undertook to satisfy Philemon both for Wrong and Debt, in Behalf of Onesimus : *If he hath wronged thee, or oweth thee ought, put that on mine Account, I will repay it (c).* Judah's Sponson respected the Security of the Person of his Brother : The Apostle's related unto the Satisfaction of Philemon, for Wrong and Debt. The Suretyship of Christ includes both : The Safety of

(a) Heb. vii. 22. (b) Gen. xliii. 9. (c) Phil. ver. 18, 19.

the Persons of his People, and the Payment of their Debt, or making Satisfaction for that Wrong which they have done.

The latter is here principally intended, which was Christ's undertaking to accomplish the Will of the Father in our Redemption: *Then said I, Lo, I come, in the Volume of the Book it is written of me: I delight to do thy Will, O my God: yea, thy Law is within my Heart (d).* The Father's Will, and his own voluntary Engagement, brought upon him an Obligation to suffer and die: *Ought not Christ to have suffered these Things (e)?* And, therefore, it is false, which one asserts, viz. *that Christ was not under a moral Obligation to suffer for us.* This Sponfion is the Ground of the Imputation of our Sins to him, and of the Infliction of Penalty upon him.

Mr. T. objects several Things to evade the Evidence, which is given unto this important Truth, where Christ is expressly called a Surety. Says he, 1. *This is the only Place where he is so called.* He is no less truly a Surety, than if he had been so called in a thousand Places. One express Testimony from God is a sufficient Evidence of Truth. 2. *Not our Surety.* It is not difficult to determine whose Surety he is, and must be. He is the Surety of the *defective* Party in the Covenant, which is not God, but us. 3. *A Surety is one who undertakes for the Performance of a Promise.* 1. This is but an imperfect Account of a Surety. *Judab* was a

(d) Psal. xl. 7, 8. (e) Luke xxiv. 26.

Surety for his Brother unto his Father, but did not undertake for the Performance of any Promise of his. 2. It is *blasphemous* to imagine, that God had Need of a Surety, to secure the Performance of his Promises, or to assure us by his Sponſion of their Fulfilment. No Creature can be of equal Credit or Ability, with God. And ſuch only Mr. T. thinks Chriſt is. 3. He confounds *Mediation and Suretyſhip* (g). A Perſon may be a Mediator, and yet not be a Surety. *Mofes* was the former, but not the latter. Chriſt is both Mediator and Surety. Again, Chriſt is a Surety in the Diſcharge of his ſacerdotal Office, as the Words evidently ſuppoſe. And, therefore, he offered himſelf a Sacrifice, as a Surety : Or that Act was a Fulfilment of his Sponſion. *Schlictingius* was aware of this, and endeavours to enervate the Force of the Argument, taken from hence to prove, that Chriſt is our Surety ; but it is in a very *weak and frivolous* Manner. His Reason, that we did not ſend Chriſt, is trifling. For, not his Miſſion, but his Undertaking makes him a Surety (h).

If

(g) Mr. Taylor's Key to the Apoſtolic Writings, Chap. IX. N^o. 166, and Note.

(h) Sponſor Fœderis appellatur Jeſus, quod nomine Dei nobis ſponſonderit, id eſt, fidem fecerit, Deum Fœderis Promiſſiones ſervaturum eſſe. Non vero quaſi pro nobis ſponſonderit Deo, noſtrorumve debitorum Solutionem in ſe receperit. Nec enim noſ miſimus Chriſtum ; ſed Deus, cujus nomine Chriſtus ad nos venit, Fœdus nobiſcum panxit, ejuſque Promiſſiones ratas fore ſponſondit & in ſe recepit ; ideoque nec Sponſor ſimpliciter, ſed Fœderis Sponſor nominatur : Sponſondit autem Chriſtus pro Fœderis divini Veritate, non tantum quatenus id firmum ratumque fore Verbis perpetuo teſtatus eſt, ſed etiam quatenus Muneris ſui Fidem

If Christ acted as a Surety, in the offering of himself a Sacrifice for Sin, that was the Matter of his Undertaking, in his Sponſion, and he muſt be our Surety, and not God's: And that he did ſo, is evident, becauſe he is a Surety, as he is inveſted with, and acts in the prieſtly Office.

II. In his bearing Sin, we may obſerve the Act of the Father, which was the Imputation of our Sins to him, or placing that Wrong we have done to his Account. This is clearly expreſſed: *The Lord hath laid on him the Iniquities of us all.* Iniquities mean ſinful Actions, the ſame as *Transgreſſions*, for which he was wounded. No Inſtance can be produced, where (עו) Iniquity intends Suffering, merely, or in an *abſtracted* Conſideration from Guilt, as the Cauſe of Suffering. He made our Iniquities to meet, or fall upon Chriſt; ſo (פגע) is ſometimes rendered (i). The ſame Thought is expreſſed in theſe Words: *When thou ſhalt make his Soul (אשם) Guilt, or Sin*, as it is ſometimes tranſlated (k). Chriſt could not become a

dem maximis rerum ipſarum comprobavit Documentis, tum Vitæ Innocentia & Sanctitate, tum Divinis plane, quæ patravit, Operibus; tum Mortis adeo truculentæ, quam pro Doctrinæ ſuæ Veritate ſubiit, Perpeſſione. Comment. in Epiſt. ad Hebræos, Cap. vii. 22.

(i) *Iſa.* liii. 6. פגע-בו, fall upon him, 2 Sam. i. 15. So alſo in 1 Kings ii. 29. And thus, in *Judges* viii. 21, fall upon us, פגע-כנו, in other Inſtances, the Word is uſed in this Senſe.

(k) *Iſa.* liii. 10. And thou ſhouldeſt have brought (אשם) Guiltineſs, or Guilt upon us, Gen. xxvi. 10. Fools make a Mock at (אשם) Sin. Prov. xiv. 9. Thou knoweſt my Fooliſhneſs, and my Sins (ואשמותי) are not hid from thee, Pſal. lxxix. 5.

Sacrifice for Sin, without a Charge of Guilt or Sin to him. And this Point of Doctrine is asserted by the Apostle: *He hath made him to be Sin for us, who knew no Sin.* The Sufferings of Christ were the Consequence of the Imputation of Sin unto him; hence, in Suffering, *he was made a Curse*, which he could not be, in Justice, considered as innocent.

III. Two Acts of Christ are observable, with Respect to his bearing Sin.

1. The Susception of it. He took it upon himself: Or fully and freely consented unto the Charge of our Guilt to him. This Act is expressed by the Word (נשא); *he bare the Sin of many.* In various Places the *Septuagint* render this Word by, (λαμβάνω) which is used to express Taking upon, or Receiving, as may be seen in the *Margin* (l). Our blessed Saviour received our Guilt, by consenting unto the Imputation of it to himself.

2. He bare it as a Burden; so the Word (סבל) whereby his Bearing of Sin is expressed, properly signifies: *He shall bear (סבל) their Iniquities* (m). He stood under the heavy Load of our Guilt, until it was fully attoned for,

(l) *Arise, lift, or take up* (נשא. 70 λαβέ) *the Lad*, Gen. xxi. 18. *I will take* (נשא. 70 ἀνέλας) *the Cup of Salvation*, Psal. cxvi. 13. Let the Reader consult *Trommii Concord.* and he will find many Instances, wherein the 70 thus render the *original* Word. The Apostle uses this Word to express Christ's Assumption of our Nature: *But he made himself of no Reputation, taking upon him* (λαβὼν) *the Form of a Servant*, Phil. ii. 7. *Isa.* liii. 12.

(m) *Isa.* liii. 11.

which

which would have sunk us deeply into the *infernal* Pit. The former Word expresses his Taking Sin upon him, and this represents his Standing under that *massy* Weight. Several Things may be observed, which confirm the Thought of Christ's bearing the Guilt of Sin, in Suffering for it. (1.) *Making his Soul Guilt, and causing our Iniquities to meet in, or fall upon him*, express an Act of God, which is distinct from *Bruising and Putting him to Grief*; and, therefore, they design an Imputation of Sin, in order to suffering Punishment.

(2.) He bare that which we *have Conscience of*, which must be Guilt. That which our Consciences are purged from, by the Blood of Christ, he bare in his Sufferings for us, which is Sin or Guilt.

(3.) He bare that for which Sacrifices were offered, and that must be Sin committed. Hence, in Opposition to the *legal* Sacrifices, it is said of him, that *he was once offered to bear the Sin of many*, without which *he will appear the second Time*.

(4.) Christ bare that which there was a *Remembrance* of in the anniversary Sacrifice, which was Guilt contracted.

(5.) He bare that, which, the Blood of *Bulls and Goats* could *not take away*, viz. our Guilt, or Sin, which we have committed. I think, that a proper Consideration of the Scope and Connexion of the Divine Writer, in the *ixth Chapter of Hebrews*, and the Beginning of the

the xth, will be sufficient to convince of the Truth of these Things.

(6.) The Death of Christ could not be *penal*, without an Imputation of Guilt to him, as the meritorious Cause of his Suffering and Death. For, where no Charge of Sin is, no *Penalty* can be inflicted, in Justice. And, therefore, when Christ suffered Punishment, or was made a Curse for us, he was made Sin, by the Imputation of our Sins to him.

IV. Mr. *Taylor* is pleased to observe, That *there are nine Bearers of Sin.* 1. God (*n*). i. e. he forgives it. 1. He imputed it to Christ. 2. Punished Sin in him, when he was made a Curse. 3. Acquits us of our Guilt. 2. *Christ* (*o*). How he bare Sin hath been shewn. 1. Our Lord took upon himself, or received our Guilt, in consenting unto the Charge of it to him. 2. Bare it as a Burden, laid on him by God. 3. *The Angel who was with the Israelites in the Wilderness* (*p*). This was Christ. And Pardoning Sin is intended, as we translate the Word. 4. *The Priests and Levites* (*q*). i. e. ministerially, or as they performed those sacri-fical Services, which were appointed to take away Sin, in a *typical* Sense. 5. *Such who were offended* (*r*). This designs Forgiveness.

(*n*) *Exod.* xxxii. 32. *Chap.* xxxiv. 7. *Numb.* xiv. 18. *Josh.* xxiv. 19. *Psal.* xxv. 18. xxxii. 1, &c.

(*o*) *Isa.* liii. 11. *ver.* 12.

(*p*) *Exod.* xviii. 21.

(*q*) *Exod.* xxviii. 38. *Lev.* x. 17. *Numb.* xvii. 1—23.

(*r*) *Gen.* 1. 17. *Exod.* x. 17. 1 *Sam.* xv. 25.—xxv. 28.

6. *The*

6. *The Scape-Goat* (s). That is to say, *typically*. 7. *The Criminals themselves* (t). 1. Sin was imputed them. 2. They suffered Punishment. 8. *The Children of the Israelites bore the Sins of their Parents* (u). 1. They were not, nor could be considered innocent. 2. It was Punishment which they suffered. 9. *The Prophet Ezekiel* (w). Unto what Purpose this last Instance is produced, it is difficult to conjecture, and he seems to be entirely at a Loss, how to improve it to his Advantage.

V. The *Author* proceeds to make Observations, on his *laboured* Collection of Texts, wherein Bearing Sin is mentioned.

1. *No Levitical Sacrifice is ever said to bear Sin. The Scape-Goat did bear Sin; but it was not sacrificed, or slain* (x.)

Answ. 1. The Imposition of Hands on the Sacrifice, there is Reason to think, was attended with an Acknowledgment of Guilt. 2. If those Sacrifices did not bear Sin, why are they called (כִּשָּׁף) Guilt, or Sin? 3. The *Scape-Goat*, which he allows bore Sin, belonged unto the anniversary Sacrifice, and by that was Attonement made (y.) 4. Not to men-

(s) Lev. xvi. 22.

(t) Lev. vii. 18. &c.

(u) Numb. xiv. 33. Lam. v. 7.

(w) Ezek. iv. 4, 5, 6. Scripture-Doctrine of Attonement examined, Pages 26, 27, 28, 29, 30.

(x) Page 30.

(y) Lev. xvi. 10.

tion any of the *Stories* which the *Jewish Writers*, relate, concerning the *Scape-Goat*, two Things are to be observed in real spiritual Attonement for Sin, *viz.* the Punishment of it in Christ, and its Removal. The slain Goat *typically* represented the former, and the *Scape-Goat* the latter. As the anniversary Sacrifice was more comprehensive, or of greater Extent than the other Sacrifices, in that Attonement which was made by it for Sin: So there was in it a fuller *typical* Representation of *spiritual* Attonement than in any other. The slain Goat typified Christ's Sufferings, and the Scape-Goat his Removal of our Guilt, thereby, from us, and out of the Sight of God as a Judge.

2. *When the great God is said to bear Sin, the Meaning, I apprehend, must be that he took or carried it away, for this is a common and current Sense of the Word (נשא) (z.)*

Ans. 1. I grant that the Word is often to be understood in that Sense. But, 2. He must allow, that it is also used to express Taking up and Bearing. 3. Let us consider, how God takes or carries away Sin. Is it making that undone, which is done? No, for that implies a Contradiction. Is it taking away the criminal Action, *physically* considered? No, that is impossible. Is it reckoning or accounting the Sinner not to have committed the criminal Acts, which are taken away? No, for that is contrary to Truth. It is not imputing, or not

(z) *Gen.* xlvii. 30. *Exod.* x. 19. *Numb.* xvi. 15. &c. Page 30, 31.

reckoning those Actions to him, as *relatively* considered, or as Breaches of his holy Law. Hence, the Apostle expresses Pardon thus: *Blessed is the Man to whom the Lord will not impute Sin.* 4. Though God cannot otherwise bear Sin, than by pardoning it; Christ could, and did take it upon himself, and bear it as a Burden, in order to take it away, by making Satisfaction for it. He adds, *לִּי* too, *Isai.* liii. 11, *will admit the Sense of carrying off, or away,* *Isai.* xlv. 4. *Even I will carry you off, and I will deliver you.* This Word is also used, *Isai.* liii. 4. *He hath carried our Sorrows; which, doubtless, St. Matthew (Chap. viii. 17.) understood in the Sense of removing, or carrying off, when he saith, himself took [away] our Infirmities, and bare [carried off] our Sicknesses (a.)*

Ans. 1. He well knows, that this Word properly signifies to *bear, sustain, or carry*, as a Man bears a *Burden*; nor can he produce an Instance, where it is used in a *different* Sense. 2. Bearing in *Isai.* xlv. 4. is a distinct Act from delivering, which is afterwards promised, and therefore the Sense of carrying off, cannot be admitted in that Place. 3. That Sense cannot be allowed in *Isai.* liii. 4, because it is evidently the Design of the Prophet to represent, or express what our Saviour endured, or underwent for us. 4. *Matthew* did not understand the Term in that Sense, for he renders it

by a Greek Word, which signifies to bear, (*εβαστασεν*) as a Man bears a Load. 5. Christ's Curing bodily Sickneſſes was an Evidence and Effect, of his Bearing our Sins, and that Penalty which they demerit, and, therefore, he applies, or accommodates the Thing unto its Evidence and Effect, which is not unusual with the New Testament Writers. A plain Instance of this we have: *And gave Gifts unto Men*: In the Prophet, it is, *received Gifts for Men* (b.)

3. *And in the same Sense, or one near a-kin to it, our Blessed Lord, and the Jewish High-Priests, Priests, and Levites, bare Sin, as they made Attonement for Sin, or suffered or did those Things which God was pleased to appoint, as proper, on their Part, either for the Removal, or to signify the Removal or Taking away of Guilt.* In the Margin, says he: *This Idea the Writers of the New Testament give us of Attonement and Pardon; particularly, in Relation to our Lord.* John i. 29. *The Lamb of God, (ο αἰων) which taketh away the Sin of the World.* 1 John iii. 5. *He was manifested that he (αἰν) might take away our Sins.* Rom. xi. 27. *When (αφελωμαι) I shall take away their Sins.* Heb. x. 4. *It is not possible that the Blood of Bulls and Goats should (αφαισεν) take away Sins.* Ver. 11. *Which can never (ωρεμελαν) take away Sins. Put away Sin, and bear the Sins of many, signify the same Thing, Heb. ix. 26, 28. (c.)*

(b) *Eph.* iv. 8. *Psal.* lxxviii. 18. וּלְקַחַת מִתְּנֹנֹת בְּאֵדָם

(c) Page 33.

Anfw. 1. In *Levitical* Services, there was a *typical* Bearing of Sin. 2. As the Effect of that, a *typical* and *political* Pardon of Sin, or Removal of Guilt. 3. What Christ took away, he bare, and was made, if we may believe the *New Testament* Writers: *He bore our Sins in his own Body on the Tree: He hath made him to be Sin for us who knew no Sin.* 4. That he took away our Guilt, is a *certain* and *precious* Truth; but not believed by *Mr. Taylor*, for, according to his Opinion, Christ obtained *nothing more, than an Offer* of Forgiveness, and it is left to us to do that, whereupon follows the Removal of our Guilt. In his Opinion, Christ neither bare, nor bare away our Sin. 5. In *Rom. xi. 27.* God's Act of Pardon is expressed, and not what our Saviour did and suffered, in order to the Removal of our Guilt. 6. It is false, which he affirms, that to *put away Sin, and bear the Sins of many, signify the same Thing, in Heb. ix. 26, 28.* For putting away Sin, by the Sacrifice of himself, is the Effect, and his bearing Sin, in the offering of himself, is the Cause. Therefore, they differ as a Cause, and its Effect resulting from it, do differ, and are not the same Thing.

4. His fourth Observation not being to the Purpose, I shall take no Notice of it, viz. *Forbearing, for a Season, to inflict deserved Punishment (d.)*

5. Says he, *The Word also denotes to bear a Burden; and so metaphorically to bear, or to be*

liable to bear, or endure Punishment and Suffering. Thus Criminals bore their own Iniquities (e).

Ans^w. 1. He allows that the Word denotes to bear a Burden, and, therefore, when it is used to express Christ's Bearing our Sin, it may intend his Bearing it upon himself, as a Load. But, 2. He will never be able to prove, that the Word (כבד) bear, hath any other Signification, which is used to express Christ Bearing our Sin, or Guilt. 3. When Descendants bore the *Whoredoms* or *Iniquities of their Parents*, which he mentions, we must observe, (1.) They were not innocent, but guilty, and guilty of the same Sins, as their Fathers were. (2.) Guilt was charged on them. And, (3.) They suffered Punishment. Therefore, (4.) The Terms used in Relation unto the Sufferings and Death of Christ, or his Bearing Sin, are properly expressive of a Charge of Guilt, of Bearing it, and of suffering Punishment, in Consequence of that Imputation of Sin or Guilt. No *unnatural* and *forced* Sense is put upon them, when we interpret them to such a Meaning. This is well worthy of Observation.

6. He seems conscious to himself, that his sixth Observation, which relates unto *Ezekiel's* Bearing the Iniquities of the Children of *Israel*, cannot convey any Light to us on this Subject: And, therefore, I may justly pass that over. Now he comes to his Conclusion.

7. Upon the Whole, says he, *It is abundantly evident, no Proof can be drawn from Scripture, that Bearing Sin includes the Notion of transferring Guilt from the Nocent to the Innocent (f.)*

Answ. 1. According to the Scripture all Men universally, are become guilty before God. There is no innocent Person among the Race of *Adam*, who naturally descend from him; how, therefore, can we expect to find any Account, in Scripture, of transferring Guilt from the Nocent to the Innocent: All this Labour of Mr. *Taylor's* is but *solemn* Trifling on this momentous Subject. Nor, 2. Is it to be proved from Scripture, that God ever did, or will decree, that the Innocent shall suffer, on Occasion of the Crimes of the Nocent; will Mr. *Taylor* for that Reason deny, that Christ suffered, on Occasion of our Sins? He cannot, if he really thinks, that the Death of Christ is a Condition, Reason, or Motive with God to forgive Sin. 3. The Affair of Christ's Death is a *singular* and *unparalleled* Case, and, therefore, it is *preposterous* and *absurd* to argue, that, that cannot be in this Case, which is not to be found in other Cases, which cannot be compared with it.

In another Place, he farther objects unto the Transferring of our Guilt to Christ, and recommends a *Pamphlet*, intitled, *Second Thoughts concerning the Sufferings and Death of Christ*,

I shall consider briefly what that *Author* offers on the Subject, in an *Appendix* to these Sheets. Says Mr. Taylor, *Guilt is my doing Wrong, whereby I become obnoxious to Punishment. And, therefore, Guilt in its own Nature cannot be transferred. For Punishment is necessarily connected with the Wrong done, and the Wrong is done by none but myself: Therefore Punishment can be due to none, and, consequently can possibly be inflicted upon none but myself (g.)*

Ans. 1. Actions good or bad, *physically* considered, cannot be transferred. But, 2. Actions *relatively* considered, or in their Relation to the Law, may be transferred, or reckoned, or imputed to others, when there is a proper Foundation for it, as there is in the Affair of the Imputation of our Sins to Christ, *viz.* his Sponson, or his becoming a Surety to God for us. 3. It is not supposed, that he did the Wrong, nor was Christ reputed to have done the Wrong; but the Wrong done by us was put to his Account. As the Apostle *Paul* desired, that the Wrong as well as Debt of *Onesimus*, might be imputed to him, or placed to his Account. And, 4. Hence Punishment, in Justice, was inflicted on Christ, upon the Ground of his Suretyship-Engagement to God for us.

5. The Reason, why nothing *parallel* to this may be acted among Men in criminal Cases, is, Rulers and Subjects are equally bound by *natural* Justice, and, therefore, Lawgivers have

no Power to require, or accept of the Sponſion of an innocent Perſon for the Guilty, in criminal Caſes ; nor hath any innocent Man Power over himſelf, or a Right to put himſelf under the Obligation of any Criminal, if he would. 6. The Righteouſneſs of God's Nature will not permit him to ſuffer Sin to go unpuniſhed. His Will to puniſh Sin is neceſſary, though free ; if it were not, he might have willed to permit the Creature to ſin for ever, without ſuffering Punishment. But, 7. As God is above the Law, wherein it is conſtituted or appointed, that Punishment ſhall be inflicted on the Guilty, by Perpetration of Offence ; he can diſpenſe with it in that Particular, and admit of the Sponſion of another, who hath Power over himſelf, to put himſelf under our Obligation. We know, full as well as any *Socinian* whatever, that nothing like this may be tranſacted among Men ; but, if we are not greatly miſtaken, the Judicial Procedures of God, in the Imputation of Sin to Chriſt, and puniſhing it in him, and pardoning Sin to the Guilty, are not to be meaſured by, compared with, or accommodated unto the Judicial Proceedings of Men, in criminal Caſes. And herein conſiſts much, both of the *Glory* and *Mystery* of our Redemption, by the Death of Chriſt. If there was not ſomething *ſingular* and *unparalleled* in this Affair, there would be neither *Mystery* nor *Glory* in it. And this is what ſome Men are labouring to prove, out of *Hatred* to the Glory of God, as it ſhines through *Jeſus Chriſt*, in the

ness of our Salvation, by his Death, as the meritorious Cause thereof.

Mr. Taylor elsewhere speaks thus: *It may be alledged, that the Lord laid on him the Iniquities of us all, Isai. liii. 6. But who knows not, that our Redemption is imaged by various figurative Expressions? As, healed by his Stripes; washed from our Sins in his Blood; he was made Sin for us: Which, if understood literally and strictly, would supply very strange Doctrine (b.)*

Ans. 1. The Stripes and Blood of Christ are the meritorious Cause. 2. Our Healing, Peace, and Pardon are the Effect. 3. He was made Sin, by a Charge of our Guilt to him. Which Things are not *strange*, but *glorious*, and will eternally be so esteemed by those who are the Subjects of Redemption.

He adds, *Taking the Passage, as it stands in our Translation, we ought in Reason to interpret it agreeably to the preceding Phrases, which relate to the same Thing. Ver. 5. He was wounded for our Transgressions, he was bruised for our Iniquities; the Chastisement of our Peace was upon him, and with his Stripes we are healed.— And the Lord hath laid on him, (it is in the Margin, hath made to meet on him) the Iniquities of us all; that is, the Sufferings by which we are all redeemed (i.)*

Ans. 1. Let an Instance be produced, where (ny) signifies merely Suffering, or Suffering without Relation to Guilt, and take what is

contended for. 2. In the 5th *Ver.* the Prophet declares for what he suffered, *viz.* our Transgressions: And, in these Words, he expresses God's Act of charging our Sins to him, when he suffered, and in order to his Suffering. 3. He opposes the Imputation of our Sins to him unto that false Opinion the *Jews* had of Christ's being *stricken, smitten of God, and afflicted*, for his own Guilt. And, therefore, it is not his Suffering, which is meant, but the *meritorious* Cause of his Sufferings, Guilt, not his own, but ours.

He subjoins, *But, considering the Metaphor of Sheep going astray, by which the Wanderings of Mankind are represented, and the Turn which St. Peter gives to this Passage, I am inclined to think, that the Spirit of God, in Isaiah, has Reference to the Meeting of stray Sheep, in order to bring them back again to the Shepherd, 1 Pet. ii. 24, 25. Isai. liii. 6.—And the Lord hath made to meet (occurfare) by him the Iniquities of us all. That is to say, by him the Lord hath caused to meet and stop the Iniquities of us all, wherein we have wandered from him, to turn us back to himself, who is the Shepherd of our Souls.*

Ans. 1. The Word signifies to meet, without including the Idea of Stopping. 2. Christ is the Subject, *in, upon, or against whom* our Iniquities, were made to meet, as the whole Scope of the Place fully proves. 3. The *Prophet* speaks not of our Persons, but of our Crimes. And, 4. He speaks of Crimes committed, or of Guilt already contracted. 5. Stop-

ping us in a sinful Course, and making us to turn back to the Shepherd of our Souls, is not stopping our Sins which we have before committed. He observes, that the Word we translate, hath laid, *is, in Hiphil, which only adds the Idea of causing or making, the same that we render meet*, *Exod. xxiii. 4. If thou meet thine Enemy's Ox or Afs going astray, thou shalt surely bring it back to him again; to no other Purpose, which I can discern, than letting the Reader know, that he is acquainted with the different Sense of Verbs, in different Conjugations, in the Hebrew Language; and that is a Matter of no great Importance. However, this Instance proves, that the Word (פגע) does not necessarily include in it the Idea of Stopping, for a Man might meet his Enemy's Ox or Afs, and not stop either. Whether Men act with upright and sincere Intentions, who thus shamefully pervert the Scripture, Mr. Taylor, and others, will do well, in a most serious Manner, to consider, lest they continue to wrest it unto their own Destruction. Thus far of Christ's Bearing Sin.*

C H A P. III.

*Of the Greatness of Christ's Sufferings,
and of the Evidences, that they were
vicarious.*

I. **I**F our Saviour really bore the Sins of the many, who obtain eternal Salvation, through the Merit of his Sacrifice, his Sufferings, certainly, were exceedingly great. For the Imputation of such a *Mass* of Guilt must be followed with Sorrows, Grief and Distress of Soul, inexpressible.

1. Let us consider several Expressions of his, in Relation to this Matter. And, our blessed Lord speaks thus: *Now, is my Soul* (τεταραχται) *troubled, and what shall I say?* The Word, which we render *troubled*, is very significant, and expressive of *Terror* (k), *Consternation* (l), *Trembling* (m), and *Bowing down* (n) through *Grief* and *Fear*, in each of these Senses, the *Septuagint* use it, as the Reader will see by examining the Places referred unto. And, therefore, the Anguish and Distress, which our Saviour was now the Subject of, must be extremely great. Add to this: *My Soul is* (περιλυπος) *exceeding sorrowful even unto Death.* The Word signifies to be *surrounded*, or *encompassed with Sorrow on every Side.* And the *Septuagint* use it to express a *Dejection* and

(k) *John* xii. 27. *Ezth.* vii. 6. (l) *Gen.* xli. 8.

(m) *Isa.* lxiv. 2. (n) *Psal.* xlii. 6.

Casting down of the Mind, through overwhelming Grief (o.) This our Lord said, to express the Sorrow and most grievous Anguish which then attended him: *He began to be sorrowful, and* (αδύμωτον) *very heavy, or exceedingly full of Anguish, insomuch that he was ready to faint.*

2. The Prostration of our Lord shews both his Humility, and the depressing Weight of Sorrow, which his holy Soul laboured under. *He fell on his Face to the Earth* (p), and lay in the Dust, through the Force of that pungent Grief, which took deep and firm Possession of his pure Mind. And he became thus prostrate three Times (q).

3. His Agony is an Evidence unto what Height the afflictive Passions of Fear and Sorrow rose in him: *And, being in an Agony, he prayed more earnestly* (r). The Word (αγωνία) Agony, signifies great Anxiety, or Perturbation of Mind.

4. The Tears he shed, and the strong Cryings he poured forth, prove the inconceivable Anguish, Grief, and Sorrow, his whole Soul was filled with (s.) His Supplication unto the Father, is called *Roaring* (t), because of the vehement and intense Manner, wherein he addressed him, through the Greatness of that prevailing Sorrow, which overwhelmed his Heart.

5. The extraordinary Effect, which the Distress of his Soul produced in his animal Frame,

(o) *Mat.* xxvi. 38. *Psal.* xliii. 5. *Mat.* xxvi. 37.

(p) *Mat.* xxvi. 39. (q) *Ver.* 44. (r) *Luke* xxii. 44.

(s) *Heb.* v. 5. (t) *Psal.* xxii. 1.

is a full Evidence of its unparalleled Greatness. Through the extreme Anguish of his Mind, he *sweat as it were great Drops of Blood falling down to the Ground* (u.) Instances of the like are not at all needful to be produced, to prove the Credibility of the Fact; because, as there never was such a Subject of Suffering, in this World, so never did any one, upon Earth, suffer like him: *His Visage was so marred, more than any Man's, and his Form more than the Sons of Men* (w.)

II. We shall be at no Loss, in accounting for the *extreme* Dolors of our Saviour, if we duly consider the *positive* Acts of God, which he, as a righteous Judge, taking Vengeance on Sin, put forth, upon the Soul of Christ immediately. Men wounded him in his Body; but his Father bruised and put him to Grief, in his Soul, when he made *that an Offering for Sin*. Wherein the Particulars following, are observable:

1. The Father *made him Sin for us, and caused our Iniquities to meet in, or fall upon him*. Not that the Father accounted him to have committed those Sins, or Iniquities, or produced a Consciousness in him of the Perpetration of those Crimes, which he bore, in order to atone for them; but he impressed his Mind with a *piercing* Sense of the Charge of our Guilt to him, and excited a most painful Sen-
tion,

(u) *Luke* xxii. 44.

(w) *I'a.* lii. 14.

tion, in his Soul, of *the dreadful Malignity and Demerit* of Sin, wherewithal he stood charged, as the Surety of his People.

2. He made him a Curse: Christ *bath redeemed us from the Curse of the Law, being made a Curse for us* (x.) Our Saviour was as really made a Curse for us, as we are, in Fact, delivered from the Law's Curse, in Consequence of his Sufferings and Death. To say, as the *Soci-nians* do, as it were, he was made a Curse, or he seemed to be made a Curse, is an *impious* Contradiction of the exprefs Assertion of the holy Spirit, and not an Interpretation of it. This was not the Act of Men, for they could not make our blessed Lord a Curse; nor the Act of *infernal* Spirits. It was the Act of God, which he put forth, immediately upon the Soul of our Redeemer, whereby he most deeply pierced and put him to Grief.

3. The Father *withdrew* from him, or *forsook* him. This Dereliction affected not his Union to, or with the Father, for no Breach was made on that: Nor the Interest he had in his Approbation and Delight: Neither that Sustentation under his Sorrows by the Father, which he had promised to him; but it was the Want of the Enjoyment of his *ravishing* and *delightful* Presence. As in his Crucifixion he enjoyed not the chearing Rays of the natural Sun: So in that *most awful* Season, he suffered the Loss of the *comforting* Rays of heavenly Light, by the thick Cloud of our Guilt, interposing, be-

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tween his holy Soul and the Father of Glory. He was encompassed by Darkness without, and deprived of the Light of Divine Favour *within*. And, therefore, he uttered that sore Complaint: *My God, my God, why hast thou forsaken me (y)?* This was the *Punishment of the Loss*, which he endured. Farther,

4. The Father impressed his Mind with a Sense of his vindictive Displeasure against Sin. As he had decreed, that Christ should suffer for us, and he had consented to become a Victim for our Guilt: He (*οὐκ ἐφείσατο*) *did not spare him (z)*, or deal tenderly with him; but commanded the Sword of Justice to awake against, and smite him: *Awake, O Sword against my Shepherd, and against the Man that is my Fellow, smite the Shepherd (a)*. Sovereign Mercy towards us provided and presented the Victim before Divine Justice, with his free Consent; and God, as a Judge, calls upon Justice to execute Vengeance: Justice, *armed with all its flaming Terrors*, rises, and falls upon the *willing Sacrifice*, and his Soul is *absorpt* of Grief and Anguish, in Consequence thereof.

III. The Sufferings of our blessed Lord from Men, previous unto, and in his Crucifixion, were *extremely* great. What Indignity and Reproach were cast upon him! Unto what Scorn, Derision, and Shame was he exposed! How cruelly and inhumanly was he used, in his Examination and Trial! Men do not treat the

(y) *Psal.* xxii. 1. (z) *Rom.* viii. 32. (a) *Zech.* xiii. 7.

most villanous Malefactor, in such a Manner, as the innocent and meek Jesus was treated ! He was the Subject of the most contemptuous Speeches : *Spit upon : Buffeted : Blindfolded, and struck in the Face*, taunted at, and called upon to prophesy, or declare who smote him : *He gave his Back to the Smiters, and his Cheeks to them that plucked off the Hair, and hid not his Face from Shame and Spitting : Scourged : Delivered by the Governor, convinced of his Innocency, and of the Malice of his Enemies, into the Hands of barbarous, rude, and merciless Soldiers to be mocked, derided, and crucified.* They stripped him of his Garments, arrayed him in Robes of *mock Majesty : Platted a Crown of Thorns*, and put it on his Head, and smote him with a Reed, whereby his sacred Flesh was torn, and Veins pierced : And, in Derision, *bowed the Knee before him, crying, Hail King of the Jews.* They led him forth to the Place of Execution, he bearing his Cross, until, as they might reasonably suppose, he was ready to faint, through the cruel Usage he had received : His Limbs were *violently stretched*, which must put him unto great Torture, and his Hands and Feet were nailed to the *accursed Tree*; and, by how much more tender and curious the Texture of his Body was, by so much the more, he was sensible of Pain, and, therefore, the Piercing of his Hands and Feet must be attended with exquisite Sensations of Pain. In these dreadful Circumstances, he was *forsaken by his Friends*, and unpitied by the *relentless Number of inhuman Spectators*, who surrounded his

his Cross. Every *tender* Passion was banished from the Breasts of the Beholders of him, in his Sufferings; nothing but a *savage* Disposition possessed them. Hence, instead of Pity, he met with *Reviling, Insult, and Blasphemy*. They *wagged their Heads*, and cried out, *He saved others, himself he cannot save. Let him come down from the Cross, and we will believe on him; he trusted in God, let him deliver him now, if he will have him.*

And when the Extremity of his Pains, thro' the *Dislocation* of his Bones, and the Piercing of his Hands and Feet, had brought on him a *scorching* Fever, which was attended with extraordinary Thirst; these bloody Miscreants presented to him *Gall and Vinegar* to drink, a most *bitter* and *biting* Potion. Thus the innocent *Jesus* was delivered up into the Hands of Sinners, *according to the determinate Counsel and Foreknowledge of God*, to be crucified and slain. When we consider these Things, surely, we can't but say: Oh, what Wickedness is in the Mind of Man! Oh, what *intense* Love to poor Sinners filled the Soul of our blessed Lord, that made him willing to undergo such Sufferings, in order to save them from deserved Destruction! Oh, what an *evil* Thing is Sin, that was the procuring Cause of all the Ignominy, Reproach, Dolors, and Agonies, which our Saviour was exposed unto, and expired under, on the Cross! Oh, how *hard* are our *cursed* Hearts, that they are not *broken, dissolved, and melted* within us, by the Consideration of his

agonizing Pains, unparalleled Reproaches, and taunting Insults from his Enemies, when he suffered for us, to redeem our Souls from Hell and Destruction! And, surely, we must be convinced, if we duly consider what our Lord suffered from the Hand of the Father, what he underwent from Men, by his *Appointment* and *Decree*, with a View to our Redemption from Sin, and its *penal* Effects, that the Transaction of his Death was necessary in order to our Salvation. Can we possibly persuade ourselves to think, that this Affair was willed and decreed of God, without any Necessity, or with no View to the Vindication of his Authority, and Satisfaction of his Justice, in saving us from Misery? Or, that there is no Fitness in the Death of Christ to atone for our Guilt, and procure the Remission of our Sins, for which he suffered, both in his Soul and Body, in this *amazing* Manner? Surely, no such Imagination can find Admittance in our Minds, if we will allow ourselves seriously to consider of those Things.

IV. Christ suffered in our Stead: Or, his Sufferings were vicarious and in our Room.

1. This is evident from what is observed above. For, if he was *made Sin*, if he was *made a Curse*, and if he suffered from *the Hand of God immediately*, or if God himself, by *positive* Acts, put forth upon him, did *bruise* and *put him to Grief*, or *make his Soul an Offering for Sin*, his Sufferings were *penal*, and, consequently,

quently, *vicarious*. Because no innocent Person can be the Subject of *Penalty*, for Sins of his own, by Reason he hath committed none; therefore, his penal Sufferings must be the Effect of the Guilt of others, and he must endure those Sufferings, in their *Place and Stead*. It hath not yet been proved, nor ever will be, that the Sufferings of Christ were not penal, since in Suffering he was *made a Curse*.

2. He suffered for our Crimes: Says the *Prophet*: *But he was wounded for our Transgressions, and bruised for our Iniquities*. And the Apostle asserts, that he *died for our Sins, that he was delivered for our Offences*: The unbelieving *Jews* thought he was *stricken, smitten of God and afflicted*, for Guilt of his own: But he was wounded for our Transgressions, &c. This is spoken in Opposition to the false Opinion of the *incredulous Jews*, who imagined, that he had contracted Guilt, which rendered him worthy of Death, and very clearly suggests, that it was not without a *meritorious Cause* he so suffered, but that, that Cause were not Sins of his own, but those of others.

3. Our blessed Saviour died for us: *God commended his Love towards us, in that, while we were yet Sinners, Christ died for us*. That is to say, not for our Good only, but in our Room, and so for our Profit, as is clear from the Use of the Preposition, and the Scope of the Place. The Preposition is used to express in the *Place or Stead* of another. *That* (*υπερ σου*) *in thy Stead*, and (*υπερ Χριστου*) *in Christ's Stead*. The Scope of

of the Place evidently evinces, that this is the Sense intended. For, the Apostle supposes, that for a good Man some might dare to die (b). Not hazard Life, to preserve a good Man in imminent Danger, as Mr. Taylor paraphrases the Text; but actually to resign Life for him, or to die in his Stead. A Man may hazard his Life, and yet preserve it. The Apostle designs an actual Resignation of Life, and not Exposing Life to Danger, which may be, and often is done, without Dying. And Christ is said to give his Life (*αντι πολλων*) for many, i. e. in their Stead.

4. The Life of Christ was given as a *Ransom*, (*λυτρον*) a Price of Redemption for many (c), which necessarily supposes, that he died in their Stead. For they were obnoxious unto Death, on Account of Guilt, and he gave his Life to redeem them from that Obnoxiousness to Death, and, therefore, his Death was *vicarious*, or, he died in their Stead.

5. All those Effects are ascribed unto the Death of Christ, which it may be thought to procure for us, as taken in that Point of Light. (1.) Expiation of Sin. (2.) Peace and Reconciliation. (3.) Redemption from the Curse of the Law. (4.) Security from suffering Divine Wrath and Vengeance. These are such Effects as might be expected to arise from his Death, if he died in our Room; and, therefore, there is clear and cogent Reason to conclude, that he not only died for our Good, but in

(b) *Rom. v. 7.*(c) *Mat. xx. 28.*

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our *Stead*, considered as Criminals, and for that Reason obnoxious to Death.

6. Our Forgiveness, on the Foundation of Christ's Death, is an Act of Righteousness. God *set forth his Son to be a Propitiation*,--to declare his *Righteousness*: Not his *saving Grace and Mercy*, as Mr. Taylor speaks (d), but his Holiness and Justice. If God is just in forgiving Sin, his Justice must be satisfied for the Sin pardoned, which it could not be by the Death of Christ, if he died not in our *Stead*.

7. This Method of Pardon and Salvation became God: *It became him, for whom are all Things, and by whom are all Things, in bringing many Sons to Glory, to make the Captain of their Salvation perfect through sufferings* (e). The Condecency of this Procedure respects the Righteousness of God's Nature, and, therefore, Christ's Sufferings must be referred unto Justice, and, consequently, in Suffering, he was our Substitute.

C H A P. IV.

Of Attonement, or Reconciliation for Sin.

MR. Taylor apprehends, that the Sense of Attonement hath not yet been understood. Let us, therefore, see what additional

(d) See his Paraphrase on Rom. iii. 25, 26.

(e) Heb. ii. 10.

Light he strikes upon this Subject. If he discovers any Thing of Importance relating to this Matter, which we did not discern before, I promise to give him those Praises, which such a Discovery demands.

I. *Spiritual* Attonement for Sin, as it hath been understood, includes these Things in it: The Expiation of Guilt. Reconciliation, or Peace with God. And the Sinner's Impunity, or Deliverance from an Obnoxiousness to Suffering Punishment, for his Guilt. Our *Author's* Design, is, if possible to explain away this Notion of Attonement, or Reconciliation for Sin by the Death of Christ. The Reader ought carefully to observe, that the Attone-ment made by Sacrifices was not followed with *real, spiritual* Remission of Sin, as the proper Effect of those Sacrifices, by whomsoever they were offered. Sacrifices were not required unto that End, nor was it possible, that such an End could be brought about by them, which is clearly asserted, and abundantly proved in the Epistle to the *Hebrews*.

II. Mr. *Taylor* opposes the Opinion of the Substitution of the Sacrifice, in Stead of the Offender, and offers various Reasons against it, which I shall take into Consideration.

1. *The Sins for which Sacrifices were generally offered were Sins of Ignorance, and ceremonial Uncleaness, which were not capital by Law. The Victim therefore could not die in the Offender's Stead,*

Stead, when his Offence was not punishable with Death (f.)

Ans. 1. According to the moral Law, all and every Sin was punishable with Death: *The Soul that sins shall die. Death, therefore, is the Wages* of every Transgression of that Law. 2. As all Men are degenerate and guilty, the moral Law cannot be the Rule of Judgment, as to Life and Death, in human Societies, because there is no Man but hath forfeited his Life, according to that Law. For it allows no Sinner to live. 3. The *political* Law, given to the *Jews*, made some Breaches of the moral Law capital; as Murder, Blasphemy, and Adultery: And other Breaches thereof it did not make capital: As Theft, Uncleanness, in one Instance, and Perjury. And, therefore, some *atrocious* Crimes did not subject a Man guilty of them to Death, in a *political* Sense. 4. Sacrifices were not instituted for any Breach of the moral Law, which the *political* Law made capital. Hence, *David*, in Relation unto a capital Offence, whereof he had been guilty, says: *Thou desirest not Sacrifice*, i. e. for this Sin of mine, *else would I give it* (g). But it follows not, that those Sins for which they were instituted, were not capital by the moral Law, or that those Breaches of the moral Law, did not render a Person worthy of, and subject him to Death, according to that Law. Therefore, 5. The *Author's* Reason, why the Victim could not die in the Offender's Stead, entirely

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vanishes, *viz.* that it was offered for Crimes not punishable with Death. 6. The *political* Law required the Shedding of Blood for Transgressions of the moral Law, which were not capital, in a *political* Sense; and, if the Sinner wilfully neglected to offer Sacrifice for his Offence, he was to die without Remedy. And, therefore, 7. The *political* Law, or God, as the Governor of that People, accepted of the Death of the Victim, as an Attonement for the Sin of the Offerer of it, and allowed him to live, though by his Crime he had forfeited his Life; and the Death of the Beast offered in Sacrifice was *vicarious*. 8. This was a lively *Type* of the Substitution of Christ in our Room, and of his Sufferings and Death in our Stead, to make *real spiritual* Attonement for our Sins, in order to deliver us from that Curse, whereunto they subjected us. The *Socinians*, as they are Enemies to the Whole of *real* Christianity: So (*dicam quod sentio*) they are the *greatest Triflers*, where they seem to reason most, in objecting against it.

2. *If the Virtue or Efficacy of every particular Sacrifice consisted in suffering a vicarious Punishment, then, whereas that Punishment was the same in all such Sacrifices, by whomsoever offered, it must have had its Effects in all those Sacrifices; and they must all have been equally acceptable to God, as such. Which is well known to be false (b).*

Ans^w. 1. Who says, that *proper* Punishment was inflicted on those Sacrifices?

2. Those Sacrifices were offered, that the Offender might not die.

3. The Offering of those Sacrifices, as Mr. Taylor allows, did discharge the Sinner from *political Penalties*: Let him prove, if he is able, that, *that* Penalty was not *Death* (i).

Yet, 4. It is not pretended, that these Sacrificial Services were equally acceptable to God, whether performed in Faith, or not.

3. *Indeed, the Victim might, and, I suppose, did, represent the Person who offered it; whatever was done to that, was to be applied to himself.* Then, observe, 1. As the Beast was slain, surely, it signified to him, that he deserved to be slain, or to die for his Sin. 2. It was Sin committed, or Guilt already contracted, on Account whereof he offered Sacrifice. *To shew him, adds he, the Demerit of Sin in general; how he ought to slay the Brute in himself, and devote his Life and Soul to God, &c. (k).—But this is very remote from the Victim's Suffering, in his Stead, the Death which he deserved to die for his Sins, or Suffering a vicarious Punishment (l).* How does this appear? He gives no Evidence of it. Hereby the Offender was discharged from *political Penalties*, he grants; and that those Penalties were not Death, he will never prove.—
1. The Death of the Beast was not, *properly* speaking, Punishment. But, 2. That *typically* represented the *vicarious* Punishment, which the

(i) Page 73.

(k) Page 38.

(l) Ibid.

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Lamb of God was to bear, in order to make *real, spiritual Attonement for Sin.* With him, *vicarious Punishment is a Contradiction in Terms.* For as there cannot be a vicarious Guilt, or as no one can be guilty in the Stead of another; so there cannot be a vicarious Punishment, or no one can be punished instead of another (m).

Answ. 1. No one can contract Guilt instead of another. But, 2. One may bear Guilt which is contracted, instead of another. And, 3. Suffer Punishment in the Place of another. *Because,* says he, *Punishment, in its very Nature, connotes Guilt in the Subject which bears it (n).*

Answ. 1. Guilt is not an *inherent* Quality, but a Charge of Sin, and an Obnoxiousness to Condemnation on that Account. 2. An innocent Person may come under such a Charge, for it is not a Transfusion of a sinful Action, or of the corrupt Habits of the guilty Person; but only an Imputation of his Sin, or Guilt. Thus, 3. He may bear it, though he becomes not the Subject of Sin, as an *inherent* Quality.

4. He asks a very surprising Question, *But is not vicarious Punishment, or the Victim's suffering Death in the Offender's Stead, as an Equivalent to Divine Justice, included in the Notion of Attonement?* *Answ.* No. (o).

1. Why is this Query put? Did ever any Person think so? Is it possible that a Man in his Senses can imagine, that the Death of a Brute, is an *Equivalent* for Sin committed against God? But, 2. This is no

(m) Page 38.

(n) Ibid.

(o) Ibid.

Objection unto an *Equivalent* being required and given, in order to *real, spiritual* Remission. He seems to proceed as *gravely* to prove the Negative, as if the Affirmative was believed and professed, whereas, I suppose, it was never dreamt of, by any Man professing Christianity, in the World. But some Men must be allowed *solemnly to trifle*, when, and where, they find themselves unable to *reason*. He goes on to say,

(1). *Attonement was made with the Scape-Goat, though he was not slain (p).*

Ans. 1. That belonged unto the Sacrifice, *Lev. xvi. 5.* 2. The slain Goat typified the Sufferings of the Lamb of God. 3. The Scape-Goat represented, in the same Manner, the Removal of Guilt, as the Effect of his Sufferings and Death.

(2). Says he, *If the Offender was not able to bring a Lamb, &c.—he was allowed to bring the tenth Part of an Ephah of fine Flour for a Sin-Offering, &c.—Which could never suggest the Idea of vicarious Punishment (q).*

Ans. 1. This Exception did not *weaken*, but *strengthen* the general Law. 2. Inasmuch as *Bread is the Staff of Life*, the Burning of the Flour may well be thought to represent to the Offender, that he deserved to die. And, 3. That, in order to *real spiritual* Remission, a Life must be parted with. Farther, 4. Though this Change was allowed because of the Poverty of the Offender, it follows not that his Thoughts

were to be taken off from the Sacrificing of an Animal for his Sin, which, but for his Poverty, he stood obliged unto.

5. *Nor did the Shedding of Blood, in itself, imply Attonement by vicarious Punishment. For it is never said, that Attonement was made for Sin by Peace-Offerings, &c. (r).*

Ans. 1. In legal Sacrifices, *proper* Punishment was not inflicted. But, 2. Shedding of Blood was *fitly typical* of taking away Life, in a Way of Punishment for Sin. 3. Though in some Instances Blood might be shed, when Attonement was not made for Sin, it is not to be concluded from thence, that Shedding Blood, in *typical* Attonement, was not a Type of that *vicarious* Punishment, which Christ the *Anti-type* was to bear.

6.—*It is the Blood that maketh Attonement for the Soul. But how? By Way of vicarious Punishment? Not a Word of that (t).*

Ans. 1. That Attonement was *typical* only. 2. *Proper* Punishment was not borne. Yet, 3. It fitly represented Christ's Shedding his Blood, in order to make *spiritual* Attonement.

III. Mr. Taylor proceeds unto an *elaborate*, but *very trifling* Enquiry, into the Sense of Attonement. After a Collection of all the Places in the *Old Testament*, where the Term expressing Attonement is used, as a *Verb* and *Noun*, it seemed good to him to employ him-

self in examining into the Sense of the original Word, (כִּפּוּר) where it is used without any Relation, unto the Offering of Sacrifices, for Sin. Not to find out Truth, but to amuse and mislead his Reader, and prevent his discerning what Attonement for Sin, by the Death of Christ, includes in it. In this Labour he spends almost twenty Pages, wherein it is entirely needless to follow him. If he had been disposed, as he ought, to have learned what Attonement signifies, or contains in it, he might without any Difficulty. For, 1. The Word, actively used, signifies to *appease, pacify, reconcile, or make Reconciliation* (t). 2. When used passively, it imports, that a Person is appeased, pacified, or reconciled (u). 3. As a Noun, it is taken for a Price, or Ransom (w). Hence, 4. When Attonement is made by a Price, or Ransom, nothing is to be feared from the Party who was before displeased. And these Things have Place in the Attonement made by Christ for our Sins. (1). Guilt is covered or removed, and taken away out of the Sight of God, as a Judge. (2). The Death of Christ is our (כִּיפּוּר) Attonement, or Ransom, and Price of Redemption, and nothing else. (3) *God is pacified towards us, for all that we have done* (x), in Consequence of his Sufferings and Death. And, therefore, (4). We have no Reason, on this Foundation, to be afraid of his Terrors:

(t) Gen. xxxii. 20.

Prov. xvi. 14.

(u) Ezek. xvi. 63.

(w) Job xxxiii. 24.

(x) Ezek. xvi. 63.

For, being justified by his Blood, we shall be saved from Wrath through him.

IV. Mr. Taylor makes some Reflections upon his long and impertinent Examination of the Texts, wherein Attonement is mentioned.

1. *Forgiveness of Sin is Exemption from Punishment.*—*A Pardon only in Thought or Word, and which effecteth nothing, is in Effect no Pardon at all* (y). Very well said, this is true, and, therefore, the Death of Christ procured our Exemption from Punishment, or Right to Impunity, and not an Offer of Pardon, for an Offer of Remission is not Pardon. Truth will sometimes out, when Men are very far from an Intention to express it.

2. *The Means of making Attonement for Sin are not uniform, &c.* (z).

Ans. 1. The Blood of Christ is the only Mean, of *spiritual* Attonement for Sin. 2. Pardon of Sin, in a *spiritual* Sense, is solely the Effect of his Blood-shedding and Sacrifice. 3. We see the Reason why he asserted above, that *Pardon only in Thought or Word, &c. is no Pardon at all*; it was to prove, that *real, spiritual* Attonement for Sin might be, and was made, by other Means than Christ's Blood; because we read of Attonement, without Relation to that as the Mean of it. But, 4. That Attone-ment was *typical* and *allusive* only: That, by the Death of Christ is *real, spiritual, and eternal*.

3. *The giving an Equivalent to God, is no Ways included in the Notion of Attonement (a).*

Answ. 1. Giving an Equivalent is not included in *typical* and *allusive* Attonement. I know of none who think it was. 2. If any other Sacrifice than that of Christ had been an *Equivalent*, his Sacrifice was unnecessary. 3. Though there was not an *Equivalent* in *typical* Attonement, it follows not, that an *Equivalent* was not given to the Law and Justice of God, in *real, spiritual* Attonement for Sin.

4. *The Transferring of Guilt doth not belong to the Sense of Attonement (b).*

Answ. As before, 1. Not in Attonement *typical* and *allusive*. But, 2. In *real, spiritual* Attonement it is found, as we have seen. 3. With equal Truth, he might say, that Exemption from suffering eternal Punishment is not included in the Pardon of Sin, by the Death of our Blessed Saviour. In this Branch of his Work, our Author makes a great Shew of Labour and Diligence; but he could not have acted a more *needless* and *impertinent* Part, than he hath done herein; and is as remote from answering the End he had in View, as possibly he could be. For nothing he offers, in the least Degree, affects the Doctrine of *real, spiritual* Attonement for Sin, by the Death of Christ, as an *Equivalent* given to the Law and Justice of God, for our Transgressions.

(a) Page 66.

(b) Ibid.

C H A P. V.

Of the Effects of CHRIST's Death.

I. **C**H R I S T submitted unto Death, or gave his Life for us : *This is my Blood which is shed for many. I am the good Shepherd : The good Shepherd giveth his Life for the Sheep. He loved the Church, and gave himself for it.*

2. Our Blessed Saviour died for us, considered as Criminals. *God commended his Love towards us, in that, while we were yet Sinners, Christ died for us ; he that was just, suffered for the unjust.*

3. In Dying he was made a Curse for us. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us.* And, therefore,

4. His Death was *penal*, and in our *Stead*. Mr. Taylor is guilty of two Errors here :

1. He suggests, that Christ only died on our *Account*, and not in our *Place* and *Stead*. 2. He insinuates, that the former of these Scriptures, and others parallel to them, express the Benefit of Attonement (c), which they do not ; but that glorious Mean whereby Attonement was made. Herein he hath acted a Part beneath his Character, as a Scholar ; for it is below a Man of Learning to introduce the End of an Action, when the Action is spoken of only.

II. Our Lord suffered for our Sins : Or our Sins were the *meritorious* Cause of his Death.

He was wounded for our Transgressions, and bruised for Iniquities. He died for our Sins according to the Scriptures. He was delivered for our Offences. For the Transgression of my People was he stricken.

i. None can deny that these Modes of Speaking, are capable of this Construction, without the least Force, that our Sins were the procuring Cause of his Death. For, that Thought cannot be expressed more properly by any Phrases, than it is by these. 2. Several Reasons may be offered to confirm this Sense. (1). God made our Sins to meet in him. (2). He took our Sin upon him. (3). Bare it as a Burden in his own Body on the Tree. (4). In Dying, he became a Sacrifice for Sin. (5). He was awfully bruised and put to Grief, by *positive* Acts of God put forth upon him. (6). In no other View can our Pardon be an Act of Righteousness, through his Death. (7). If Sin was not the procuring Cause of his Death, in Dying he could not be made a Curse, which, as has been before observed, he certainly was. (8). Unless this is allowed, we shall never be able to account for the *extreme* Anguish our Saviour was in, consistent with his Honour.

III. The final Cause of his Death, with Respect to Sin, was the Pardon of it, and that End he obtained by it. *This is my Blood of the New Testament which is shed for many, for the Remission of Sins. In whom we have Redemption through his Blood, viz. the Forgiveness*

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of Sins. Having obtained eternal Redemption for us. There was a Fitness in his Death to procure the Remission of our Guilt. Because, 1. His Sufferings were *penal*; he was made a Curse. 2. His Death had Merit in it equal to the Dignity of his Person, which is infinite. For his Blood *is the Blood of God*. Pardon includes in it a Non-imputation of Sin, Freedom from Condemnation, and Exemption from suffering Punishment. The Death of Christ gives us a Right to neither of these, in the Opinion of Mr. *Taylor*; Men have no Title to any saving Benefit, in Virtue of the Sufferings of Christ, as he thinks. They have an Offer of them, and no more, in Consequence of his Death. Right to Pardon they must obtain for themselves, or perish in their Sins. An Offer of Pardon is not Pardon, nor gives Right to Remission; that must be acquired by the Sinner himself, or else his Sins will never be forgiven. In this Place, Mr. *Taylor* endeavours to confound the Ideas of Christ's Bearing Sin, and Bearing it away (*d*). *He shall bear their Iniquities. He bare the Sin of many. Who his own Self bore our Sins in his own Body on the Tree.* These Scriptures express the Imputation of our Guilt to him, and his Suffering that Penalty which it demerited. And, his Sufferings being *satisfactory*, he bore our Guilt away. *Behold the Lamb of God, which taketh away the Sin of the World. Now, once in the End of the World, hath he appeared to put away Sin by the*

Sacrifice of himself. These Texts express the proper Effect of the Death of Christ, as it was *satisfactory* for our Sins, viz. The Bearing away, or Removal of our Guilt. But Mr. Taylor denies, that Christ bore our Sin, or that he bore it away. Obtaining an Offer of Pardon for a Criminal, is not the Removal of his Guilt, he very well knows. Nor is our Lord's Death a *Ransom* for us, or a *Propitiation* for our Sins, according to his Opinion. For his Death neither redeemed our Persons from Misery, nor attoned for our Crimes, as he thinks. Neither, does his Death deliver us from Wrath, or the future Punishment of Sin. For that not the *least Right* unto an Exemption, from suffering Penalty, arises from the Death of Christ to any Sinner in the whole World, is that *blessed* Doctrine, which he would force upon our Belief.

IV. Mr. Taylor represents the *Death of Christ*, as the *Cause of our Resurrection* (e). 1. Some will be raised from the State of Death, not to enjoy Happiness, but to endure eternal Misery, which is not a Benefit. 2. Our Resurrection, *merely*, is not an Effect of the Death of Christ. But, 3. Our Resurrection unto Life and a happy Immortality is the proper Fruit thereof. 4. What he advances, in his *Note on Rom. v. 20*, is false, relating to our *Law, which makes Felony Death*, viz. *that if a Malefactor, who is executed, should come to Life again, he must suf-*

fer again, that is to say, if he was *really* dead. For, in that Case, the Law would have no Power over him; because he hath already suffered what the Law threatened for his Offence.

4. He hath not proved, nor ever will prove, that, by Death in the Divine Law, is intended Retaining the Body of the Transgressor in the Grave for ever. 5. It is false, that *the Saints under the Mosaic Dispensation died under the Curse of the Law*; which he asserts they did (*f*).

6. Christ was not made a Curse by *Hanging on the Tree*, but in Suffering and Dying; and his Hanging on the Tree is produced as an Evidence of it. 7. Nor will this serve to explain *Dan.*

ix. 24. For (עֲשֵׂה) the Transgression, does not mean *Adam's* first Sin, which is called by the Apostle (παράπτωμα) *Offence*; but (עָשָׂה) *the Transgression*, or the whole Guilt of all those for whom he suffered, *Isa.* liii. 8. 8. It is most false, that all *nominal* Christians are not

under the Law, but under Grace (*g*). 9. He hath not proved, nor can prove, that *Righteousness*, in *Rom.* iii. 25, intends *pardoning Mercy*. It is the Justice or Holiness of God that is intended. 10. Reconciliation, is Freedom from an Obnoxiousness to Punishment, in the Divine Account, or Peace with God through the Blood of Christ.

V. *Another Effect*, says he, *ascribed to Christ's Sufferings and Death, is our Sanctification, spiritual Healing, or Deliverance from the Power*

(*f*) Page 82, and in his *Note* on *Rom.* v. 20. (*g*) *Ibid.*

of Sin (b). 1. Healing does not mean our Sanctification, in *Isa.* liii. 5, but Freedom from Curse and Wrath. 2. Our Sanctification is a *certain* Effect of the Death of Christ; but this he allows not. 3. *Vain*, in 1 *Pet.* i. 18, intends a sinful Conversation, whether *Heathenish* or not. *In both these Senses, as he delivers us from the Guilt and Power of Sin, he may be said to purge, wash, and cleanse us from Sin* (i). 1. Mr. Taylor believes not, that Christ delivers us from the Guilt of Sin. Nor, 2. From its Power. 3. What he ascribes to our Saviour's Death, he might as well attribute to his Life. For his Birth and Life are as much a Cause of the Removal of our Guilt, and of our Sanctification, as his Death is, according to the Principles of Mr. Taylor.

VI. *The Honours and Happiness*, says he, *of the future State are another Effect of Christ's Attonement* (k).

Ans. 1. It is true, that our eternal Life is a *real and certain* Effect of the Death of Christ. But, 2. He believes it not. For, 3. He thinks, that Christ's Death procured only an Offer, or *conditional* Grant of Life: Not a Right unto it; that we are left to obtain for ourselves by our own Works, and, if we do not, we must die eternally.

VII. and Lastly, says he, *all the Blessings of the new Covenant are in, or by his Blood.*—

(b) Page 83.

(i) Page 84.

(k) Pages 84, 85.

The Apostle argues at large, that, according to the Divine Constitution, the Death of Christ was necessary to make valid, or to ratify the Covenant of Grace, Luke xxii. 20. 1 Cor. xi. 25. Heb. x. 29. ix. 15—19 (l).

Anfw. 1. The new Covenant is confirmed by the Blood of Christ. 2. All its Blessings are sure unto all the Fœderates. 3. They are not all, but some Men only. He adds, so far, and in all these preceding Senses, Christ may be said to have purchased or bought us with his Blood (m). 1. Christ's Death was a Price of Redemption which he gave unto God, as Law-giver and Judge, for us. 2. Our Persons are his Purchase, Acts xx. 28. 1 Cor. vi. 19, 20. 3. It is false, that Righteousness means Salvation, which he says it does, in 1 Cor. i. 30. 4. He does not believe, that Christ is made Salvation unto us. For, notwithstanding all he hath done and suffered for us, he did not procure Salvation, but only an Offer or conditional Grant, which invests us with no Right at all unto it; we are left to save ourselves by our own Works, and, if we do not, we must eternally perish.

VIII. He tells us, *That these Things are abundantly sufficient to satisfy him of the following Particulars (n):*

1. That Christ's Blood was shed, &c. for us, on our Account, to free us from some Evil, and to procure us some Benefit (o).

(l) Page 85. (m) Ibid. (n) Page 86. (o) Page 87.

Anfw.

Ans. 1. Christ died in our *Place* and *Stead*, as hath been before proved. 2. Let me enquire, what Evil the Death of our Lord frees us from. Does it free us from a Charge of Sin? No. Is our Freedom from Condemnation an Effect of his Death? No. Are we delivered from Divine Wrath and Vengeance, by his *Blood-shedding* and *Sacrifice*? No. 3. What Benefit did his Death procure for us? Did he, by Dying for us, obtain Grace to sanctify our Hearts? No such Thing. Did he procure for us Grace to preserve us in the Midst of our numerous Snares and Dangers, in this World, until we arrive unto the heavenly State? No. Did he merit for us eternal Life and Blessedness? No. What was it, then, that he did obtain by offering himself a Sacrifice for us? Nothing at all, but an Offer of Pardon and Life. He hath left us to procure for ourselves a Right to both, and, if we do not, we shall never have a Claim to either.

2. That it was an Offering and Sacrifice presented unto God, and really had its Effects with God, as highly pleasing and grateful to him (p).

Ans. 1. Christ offered himself a Sacrifice for Sin, and, therefore, he bore Sin and suffered Punishment. 2. I would enquire what those Effects are, which the Death of Christ had with God. Does it cause God not to impute Sin to us? No. He holds us guilty still. Does it cause him to deliver us from Malediction? No. Does it cause him to deliver us from eter-

nal Vengeance? No. Something else must do that, or *his fiery Indignation will devour us*. These Effects sink into a *bare Offer of Pardon*, upon the Terms of Repentance and future Obedience.

3. *And it was offered unto God for our Sins, in order to their being forgiven by him.---If the Redemption we have, through his Blood, be the Forgiveness of Sins; then it is certain, that the Shedding of his Blood had its Effect with God, as it supplied such a Reason for the Forgiveness of Sins, as the Wisdom and Goodness of God, our Saviour, thought most proper and expedient, and without which he did not think it proper or expedient to forgive them (q).*

Ans. 1. He allows not, that Forgiveness of Sin is obtained by the Blood of Christ, though he thus speaks. If Pardon is the *proper Effect* of Christ's Death; then Right to Remission must result therefrom; but this he will deny.

2. Permit me to ask, Why the Death of Christ is a Reason with God for the Forgiving of Sin? Is it because his Mercy to Sinners is greater, and more illustrious in pardoning them, upon that Condition, previously required of Christ? Not at all. Was his Indignation against Sin, or his *vindictive Displeasure* with it, manifested in the Affair of Christ's Death? No. For the Holiness and Justice of God had no more Concern in the Business of Christ's Sufferings, than if Sin had never been committed, or were never to be pardoned. God might have pardoned

Sin, and saved Sinners, with full as much Honour to himself, without the Death of Christ, as he can with it. But, perhaps, this Mean of Pardon might be *proper* and *expedient*, in Relation unto Men. I proceed, therefore, with my Enquiry, and ask, Would it not have been *fit* and *proper* to pardon Sin, on the Terms of Repentance and future Obedience, if Christ had not died? Or does the Death of Christ constitute that Fitness? No, by no Means. Does the Death of Christ effect these Terms on which it is proper and expedient to forgive Sin? No more than his Birth or Life, or his making Clay to cure a Man of Blindness with it. Does his Death render these Terms more easy to Men? No more than his Exaltation to Dignity in Heaven. Men might with the same Ease have repented of their Sins, and yielded Obedience unto God, if Christ had not died; for his Death procured no Grace from God to bring them to Repentance, and to influence them unto Obedience, as Mr. Taylor thinks. It is somewhat strange, that Men can possibly be *grave*, in speaking of the Death of Christ, as a *proper* and *fit* Expedient of the Remission of Sin, whose Principles lead them to assert these Things, and that they can expect to be believed, in their Assertions, by any Christian in the World.

4. *He offered one Sacrifice for Sins;—no-body can doubt, but the Jewish Sacrifices, in those Cases wherein they were admitted, did obtain the Pardon of Sin in some Degree or other. It must*

therefore be true, that the Sacrifice of our Lord did obtain the Forgiveness of our Sins, as the Wisdom of God judged it the fittest Method of granting the Remission of them, and that it is with Respect to his Sacrifice that our Sins are forgiven, whenever they are forgiven (r).

1. It was not Pardon in a *spiritual* Sense, which the *Levitical* Sacrifices obtained; it was not possible that they should procure Remission of Sin in that Sense. 2. They did obtain Pardon in a *political and typical* Sense, which was an Exemption from suffering Penalty, and not an Offer of Remission. 3. The anniversary Sacrifice was *typical* of Attonement made for all Sin, that is pardoned unto Men. 4. The Blood and Sacrifice of Christ procured not a *bare conditional* Grant, or Offer of Forgiveness; but a Right to *spiritual* Remission, or unto an Exemption from deserved Punishment. And, 5. The Virtue and Efficacy of his Death extends unto all the Sins of all the Persons for whom he suffered. *The Blood of Jesus Christ, his Son, cleanseth us from all Sin.* 6. When Mr. Taylor says *it is with Respect to his Sacrifice, that our Sins are forgiven, whenever they are forgiven:* He means not, that Christ's Death merited our Pardon: Or that any Right to Remission was procured by his Sacrifice: Or that God is in any Sense or Degree more honoured in this Way of Remission, than he would have been without the Offering of that Sacrifice: Or that Christ would

have sustained the *least Injury*, if no Sinner, for whom he died, had ever been pardoned and saved. For, the utmost he was to expect, as a Reward for his *dolorous* Sufferings, and *bloody* Death, in Relation to the Pardon of Sin, was a Declaration from God, that he would forgive Men their Sins, in Case they took Care to acquire for themselves a Right to Impunity, by doing what he intended to enjoin upon them, with that View, or unto that End.

5. If God of his own mere Grace had pardoned Sin, says he, without any Respect to the Offering of Christ, there would have been no Occasion at all, that Christ should have offered himself a Sacrifice for the Remission of them (s).

1. If the Death of Christ was not needful, as a Punishment for Sin, it could not be needful as *mere* Suffering, in order to the Remission of it. If the Righteousness and Justice of God did not require the Death of Christ, as a *Penalty* due to Sin, which was to be forgiven in Consequence of his Death, it did not require his Death, considered *merely* as Suffering, to that End. If his Death was needful to our Pardon, it must be, because there is some *Fitness* in it, why Remission should be extended unto us on that Foundation. Now, there is no *Fitness* in the *mere* Sufferings of an innocent Person, however great those Sufferings are, why Criminals should go unpunished. The Decree of the Death of Christ, therefore, must be *merely arbitrary*, and it is what God might

have willed, without the least Intention of pardoning Sin, if it had so pleased him. 2. If there was no *Fitness* in the Death of our Blessed Saviour to procure Remission of Sin, there could be no *Fitness* therein to obtain a Declaration or Promise from God, that he would forgive it. This *Socinian*, nor any other, will ever be able to shew, that there was the least Degree of *Fitness* in the Death of Christ to obtain for us either an Offer of Forgiveness, or a Right unto Impunity, upon their Principles. No *Fitness* can possibly be in it to attain either of these Ends, but considered, and as it *really was penal*. 3. It is *fit* and *proper* to forgive Offenders, *Justice* requires it, if an innocent Person is allowed to take their *Place*, and suffer Penalty in their *Stead*. And this is the Fact in this Case. 4. If it is said, that this is not to be allowed of; I grant it is not among Men. Neither, 5. Is it allowable for Men to require an innocent Person to suffer any bodily Pains, much less Death, as a Condition of Pardon to the Guilty. 6. If it is said, that God proceeded in this Affair, *merely* on the Ground of his *absolute Dominion* and *Sovereignty*, or without Respect to Justice, then it must be granted, that the Death of our Lord had no *Fitness* in it to procure either a Declaration and Promise to forgive Sin, on certain Conditions, or Remission itself. God might have willed his Death, if Sin had never entered into the World, and without any Design of pardoning Sin, or of saving one Sinner.

IX. I conclude, therefore, says he, that the Sacrifice of Christ was truly, and properly, in the highest Degree, and far beyond any other, *PIACULAR* and *EXPIATORY*, to make Attonement for, or to take away Sin. Not only to give us an Example; not only to assure us of Remission; or to procure our Lord a Commission to publish the Forgiveness of Sins; but moreover to obtain that Forgiveness, by doing what God in his Wisdom and Goodness judged fit and expedient to be done, in order to the Forgiveness of Sin; and without which he did not think it fit or expedient to grant the Forgiveness of Sin (t).

Ans^r. 1. Christ did not bear Sin, as he thinks. 2. Nor suffer Punishment. Nor, 3. Make Satisfaction for Sin. And, therefore, (1). He did not bear away Sin, or remove our Guilt. Nor, (2). Obtain the Forgiveness of Sin. Neither, (3). Answer any Demand of the Law and Justice of God for our Sin. Consequently, (4). The Death of Christ was no more than a Condition or Cause, (*sine qua non*) without which God would not pardon our Crimes, not on Account of any Fitness therein to procure Remission for us; but he willed his Death, unto that End, because it was his Pleasure; and to make a *Shew* of great Kindness to us, in delivering him up to Death; whereas, in Fact, there was not any at all. For there was, it seems, no *Fitness* in his Death to bring Glory to him, in pardoning Sin, nor to pro-

cure the Benefit of Remission for us. If there was a *Fitness* in his Death to obtain that great End, Delivering him up to Death for us would justly be considered, as an *amazing* Act of Kindness, Grace, and Mercy; but, as this is *absolutely* denied, the Transaction of his Sufferings, was *merely arbitrary*, and without any Reason, other than the *absolute* Will of God; without the least Necessity, either in Respect to his own Glory, or our Good and Happiness. And, therefore, this Language is only calculated to deceive and impose upon us, of which the *Author* cannot be insensible; For which Reason it justly deserves a *severe* Censure. He presents us with a *piacular* and *expiatory* Sacrifice, without Sin being borne, or the least Degree of Penalty suffered by him, who became that Sacrifice; and he pretends, that Attonement is made for our Sins; but the Charge of our Guilt still lies upon us, we are as much as ever obnoxious, before God, to Condemnation, and full as liable to suffer eternal Vengeance, as if that Sacrifice had not been offered, and shall as certainly descend to Hell, if we do not procure for ourselves a Right to Impunity and Life, by our own Works, as if our Saviour had not suffered. The Effect of Christ's Death is only a *conditional* Grant of Pardon; the Removal of our Guilt, and our Right to Impunity, are the proper Effects of our Repentance and future Obedience. Our Repentance and Reformation are of *infinitely greater Value* than the Death of Christ, for that only availed to obtain a Declaration,

claration, or Promise from God to pardon Sin ; but they have a *Fitness* in them to procure Remission *itself*, according to the Principles of this Author.

C H A P. VI.

Of the Efficacy of CHRIST's Death.

MR. Taylor, in his Ninth Chapter, corrects our Mistakes about the Efficacy of the Death of Christ,

I. *The Design of it could not be to make God merciful ; or to dispose him to spare and pardon us, when, as some suppose, so great was his Wrath, that, had not Christ interposed, he would have destroyed us. This is directly contrary to the most plain and certain Notions of Divine Goodness, and to the whole Current of Revelation ; which always assures us, that the pure Love of God to a sinful World, was the first Mover and original Spring of the Whole of our Redemption by Christ, John iii. 16. All that Christ did and suffered, was by the Will and Appointment of God : And was conducive to our Redemption, only in Virtue of his Will and Appointment, Heb. x. 7. John v. 30.---vi. 27---38 (u).*

Ans. I. None suppose, that the Design of the Death of Christ was to make God merci-

ful, or to procure a Disposition and Will in God to shew us Mercy. 2. He does not seem to understand what Divine Anger against Sin and Sinners is; it is not a *Passion*, but a holy *Displeasure* with both, necessarily arising from the infinite Purity of his Nature. God can no more suffer Sin to go unpunished, than he can disapprove of and neglect Innocence. As he necessarily loves Holiness, so he necessarily hates Sin, and his Will to punish it is necessary, though free; if it was not, he might decree to permit his Creatures to sin against him eternally, without suffering Punishment. 3. Infinite Love to poor Sinners provided and gave Christ to be a Saviour to them, as the whole Gospel testifies, with this infinitely wise Purpose, that Divine Resentment against Sin might be fully manifested, as well as the Glory of rich Grace be displayed, in their Remission. *God set forth his Son to be a Propitiation, to declare his Righteousness.* 4. Those Notions which Men entertain, and please themselves with, of the Exercise of Divine Goodness towards guilty Creatures, without a proper Provision for the Glory of Divine Justice, are *mere Dreams*, and infinitely dishonourable to God. 5. It is most false, that all that Christ did and suffered was conducive to our Redemption, only in Virtue of God's Will and Appointment. (1). If this is true, then there was no *Fitness* in the Death of Christ to obtain the Pardon of Sin, any more than there is in the Death of a *Brute*. Then, (2). This was not a wise Constitution. Wisdom would

would chuse a moral *Mean* that hath a *Fitness* in it to attain the End designed. (3). Then God might have willed the Death of Christ, without any Intention to pardon Sin and save Sinners. For, if there is no *Fitness* in his Death to procure Remission, God certainly might have decreed his Death, without appointing it to be so much as a Condition, or Cause, (*sine qua non*) of the Remission of our Sins. And who knows but he did? (4). The Scriptures he refers unto, do not in the least suggest this. They express, that what Christ did was the Will of God; but are far from giving any Hint, that the Virtue and Efficacy of what he did, or suffered, is owing unto the Will and Appointment of God. To scruple the Uprightness of the Author in the Interpretation of Scripture, probably, might displease him; but he must excuse me, that being allowed in his Favour, if I shall say, that his Ability for this Service is far below that of a common Reader.

II. *Nor can it be true, that by his Sufferings he satisfied Justice, or the Law of God. For it is very certain, and very evident, that Justice and Law can no otherwise be satisfied, than by the just and legal Punishment of the Offender:---Law in its own Nature must always condemn the Criminal; and Justice, acting according to Law, must precisely inflict the Punishment. In the Margin he says, by Justice, in this Case, is not meant Justice, as it is an Attribute in*

God, or that Branch of his moral Rectitude, which we call Righteousness; but Justice stinted and directed by Law commanding Duty, and denouncing Penalty in Case of Transgression. Here, therefore, Justice and Law come to the same Thing; only Law is the Rule, and Justice is Acting according to, or the Execution of that Rule (w).

Ans. 1. It is the Holiness and Righteousness of God, which wills Good to be done, and Evil to be avoided, and which ordains that Sin shall expose the Creature to, or bring him under an Obnoxiousness unto Penalty. 2. Law is the Expression of the Divine Will, in all these Respects, or the Constitution of Divine Righteousness. The Law, therefore, springs from Justice and Holiness: Or, it is Justice, which gives Being to the Law, and not the Law which gives Being to Justice. 3. Is Justice, which is stinted and directed by Law, something in God? If it is, then it must be either a Divine Purpose or Perfection. It cannot be a Purpose or Decree of God, because God must then immutably will the Destruction of a Sinner; neither can it be any Divine Perfection, because, then, God would not be at Liberty to act towards any Criminal, otherwise than the Law directs, and the Salvation of a Sinner must be absolutely impossible. And, therefore, 4. Justice must mean something *out of God*, and what that is, Mr. Taylor knows not, nor can declare. It is a *Non-ens*, there can be no such Thing. 5. God

necessarily, though freely, wills to punish Sin. 6. It is Matter of Liberty and free Choice with him either to punish Sin in the Offender, or in a Surety, who agrees to bear his Sin and suffer its Demerit. 7. The Infliction of Penalty on the Sinner's Sponsor, is the Execution of Justice on, or against Sin; and his Sufferings, if they have a Sufficiency of Worth in them, arising from his personal Dignity, are satisfactory both to Law and Justice. And such were the Sufferings of our Saviour, who is God as well as Man. 8. Unless these Things are granted, we must deny that the Rectitude and Righteousness of the Nature of God is exercised and displayed, in punishing Sinners themselves, or in pardoning and saving them by Jesus Christ. There is no Discovery of the Holiness of God, in the most wonderful of all his Works, if Sinners are pardoned and saved, without Regard to Justice and the Law in their Redemption.

III. *Nor will the Notion of Christ's Dying in our Stead, Paying an Equivalent, or Suffering a vicarious Punishment, bear the Test of Scripture or Reason. Because this Notion never enters into the Notion of Attonement by Sacrifice (x).*

Ans. 1. It is freely granted, that there was no *Equivalent* in legal Sacrifices. 2. They could not, nor were intended to take away Sin, in a *spiritual* Sense. 3. The Death of Christ was designed to that great End, and it had a

Fitness in it to answer that important and glorious End. 4. The *Author* with equal Truth might say, that the Notion of Christ's taking away Sin, in a *spiritual* Sense, will not bear the Test of Scripture; because that Notion never enters into the Notion of Attonement by Sacrifice. As the Death of Christ effected that which *legal* Sacrifices could not effect: So there was that in his Death, which was not in any or all of them, *viz.* a *Fitness* to take away Sin. If we are not to limit our Notions of the Efficacy of the Death of our Saviour, by that Virtue which attended those Sacrifices; neither must we limit our Notions of the Value of his Sufferings, by that Worth which was found in them. In those Sacrifices there was no *Fitness* to take away Sin: In the Sacrifice of Christ there was such a *Fitness*. And in them there was not an *Equivalent* to make Compensation for Guilt; but in the Death of Christ there was an *Equivalent*, and it was *satisfactory* to the Justice and Law of God.

2. *Law and Justice can never admit of one Man's Dying in the Stead of another, or of his Suffering the Punishment, which in Law and Justice is due to the Offender only (y).*

Ans. 1. The Whole is granted, as to Men. But, 2. Surely God may do that which Men may not. He had Power over the innocent *Jesus*, and might will, that he should bear our Sin, and suffer for it. Christ had Power over himself to put himself in our Place, to take

upon him our Guilt, and to consent unto the Suffering Punishment for us. His Father's Will was, that he should, and he voluntarily agreed so to do, and hath received an ample and satisfactory Reward of the Father, for this his Submission unto his holy, sovereign Will. And, therefore, there is no Injustice in this Procedure. Here was no *Exercise of unlawful Power in God*: No Violence offered to our Saviour, nor was his Consent required unto that, which he had not a proper Right to comply with. For *he had Power to lay down his Life, and Power to take it again*. Nor is that Reward with-held from him, which it was *fit* he should receive upon accomplishing the Will of the Father, in this wonderful Affair.

3. *Punishment may be considered as just and fitting; but I cannot conceive how it should be a Sacrifice of a sweet-smelling Saviour, Eph. v. 2, pleasing and grateful unto God—much less such unequitable Punishment (x).*

Answ. 1. He seems to grant, that Punishment, *i. e.* for Sin, is *just and fitting*; but I am apprehensive, that he will not abide by this Grant, in Favour of our Principles; because, *it stabs his own to the Heart*. If Punishment for Sin is *just and fitting*, it becomes God to inflict it, and not suffer Sin to go unpunished. Nor, indeed, can he, for he can no more omit to do that, which is *just and fit* to be done, than *he is able to deny himself*. 2. His Want of Capacity to discern the Nature of heavenly Myste-

ries is not the least Objection to their Truth, though he is, it seems, *a Master in Israel*. 3. The Sacrifice of Christ was pleasing to God, not considered, merely, as he, in Offering of himself, suffered Penalty; but as he so did, with a holy Submission to his Will, with a View to his Glory, and the Salvation of his People. 4. Because there was that Value in the Sacrifice of Christ, resulting from the infinite Dignity of his Person, as the Father's Equal, which renders it *fit* to answer all the glorious Ends of his *eternal Love, infinite Wisdom, and inflexible Justice*, in the Business of our Salvation. 5. This was not *unequitable* Punishment, for it was on Account of, and for Sin. And God had Power to will, that Christ should bear our Guilt, and undergo those Sufferings which we were liable unto, as Sinners. Christ took our Guilt upon himself, and freely consented to endure those Penalties, which were due unto us.

4. *Vicarious Punishment or Suffering, (in which, upon this Scheme the Efficacy of Christ's Death for the Remission of Sin solely consists) gives us too low Ideas of the Sufferings of the Son of God, as it sinks them to the Pain and Sufferings of a Malefactor, the very meanest Idea we can have of them. He suffered, as if he had been the Criminal, the Pain and Punishment, which we, or equivalent to that which we, the real Criminals, should have suffered; or he was executed by the Hand of Justice in our Stead. A Representation quite too low and insipid, for an Af-*
fair

fair concerted in the Council of God, and accomplished by his only begotten Son (a).

Ans. 1. As it was in the *primitive* Age of the Christian Church, so it is now, in Respect to the Doctrine of the *Cross*. The Reason of which is clear, *the deep Things of God* are what they always were, and the Nature of Man is still the same; and, therefore, we need not wonder, if we hear some Men pronounce them *low, mean, and insipid*. I confess, that this is, in my Opinion, a very *corroborating* Proof of the Divine Verity of our Principles. If *heavenly Mysteries* retain their own Nature, and Men continue to be what they formerly were, we must expect them to express the same Language, concerning those *Mysteries*, which others have done before them. 2. Our Blessed Saviour, in himself, was innocent, or *holy, harmless, and undefiled*, and he was so reputed, or no otherwise considered, as in himself. 3. It was no Dishonour to Christ to bear our Guilt, and suffer that Punishment in our *Stead*, whereunto we were obnoxious, in Obedience to the Will of the Father; except it may be deemed a mean Thing in Christ to *magnify the Divine Law and make it honourable*; and to glorify his Father, in all his infinite Perfections, by accomplishing a Design, wherein, above all others, the Glory of his Grace, and Mercy, Wisdom, Holiness, and Justice illustriously shines. 4. I am under no Surprize at all at this Author's boldly Asserting, that this was an

Affair too *low and insipid* to be concerted in the Council of God, and accomplished by his only begotten Son. For it is no Wonder to me, that some Sort of Persons dare to affirm, that *the Wisdom of God is FOLLY*. I wish them to consider, that, *if our Gospel be hid, it is hid to them that are LOST*: And that those, to whom *the Doctrine of the Cross is Foolishness, PERISH*.

5. *This Notion, as it includes the Imputation of our Sins to Christ, and of his Righteousness, or Fulfilling of the Law, to us, supplies Consequences very hurtful to Piety and Virtue: And some Christians have actually drawn such Consequences from it (b).*

Answ. This is a *false Charge*, and is *mere Calumny*. For, 1. The Imputation of our Sins to Christ, in order to his suffering Punishment, that we might be pardoned and saved in a Way becoming all the Perfections of God, shews us clearly the Malignity of Sin, how hateful it is to God, and is a most persuasive Motive to excite us to forsake every Evil. 2. The Imputation of the Righteousness of Christ to us, and our Justification in the Sight of God, by Virtue of it, is a glorious Instance of rich Grace and Mercy, and is a full Evidence that such is the infinite Purity of the Nature of God, that he cannot justify a Sinner, as considered in himself; which influences us to *adore* his Kindness and Compassion to us in Misery, and to *loath* ourselves on Account of our Imperfections and

Sins. 3. This Doctrine by no Means infers, that we may enjoy future Happiness without present Holiness. A Title to eternal Life renders not a *Meetness* for it unnecessary. 4. Justification by the Righteousness of Christ dissolves not our Obligation to Duty. For, though we are not under the Law, as a Covenant, to obtain Life by our Obedience to it, yet we are as much as ever, and in its *full Extent*, under it, in its Precepts. 5. Those Men who approve of Duty, *only* as the Reward of Life may be expected of God, for their Attendance to it, whatever they think of themselves, I am bold to affirm, have not a *Dram* of Holiness in them. 6. They are not Christians who turn the Grace of God into *Lasciviousness*: Or who draw Consequences from this Doctrine hurtful to Piety and Virtue, though Mr. *Taylor* is pleased to call them so. God forbid, that we should ever esteem them Christians, who can dare to *sin*, that *his Grace may abound*. Nothing more contrary to Christianity can be conceived, than that dreadful Impiety is. 7. Some Men, even now, give sad Evidence, what *blasphemous* Thoughts, concerning the Holiness, Justice, and Grace of God, will spring up in their *curst*-*ed* Minds, when they will justly suffer his *dreadful*, but *righteous* Vengeance, for their Crimes.

He adds, 6. *That the Preposition υπερ, when applied to Christ's Dying for us, doth not signify in the Place or Stead of, I have shewn in my Paraphrase upon the Romans, in the Note upon*

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Chap. v. 7. *Nor doth the Preposition αντι imply that Sense in those Texts, Matt. xx. 28. λυτρον αντι πολλων, a Ransom for many, 1 Tim. ii. 6. Αντιλυτρον υπερ παντων, a Ransom for all. Αντι, indeed, doth signify, in the Place or Stead of, in such Phrases as these, Life for Life, Tooth for Tooth, by Way of Retaliation, or just Punishment. But, that it also signifies for, on Account of, for the Sake of, in Favour of, will appear to any one who consults a good Lexicon. [See Eph. v. 31. Heb. xii. 2. Matt. xvii. 27.] And, therefore, in such Phrases as λυτρον αντι ψυχης, where Redemption or Ransom is spoken of, it may signify, and I conceive doth signify, no more than a Ransom for, or on Account of Life, to preserve it from being destroyed. And in this Sense our Lord may very properly be said to give himself a Ransom for all, i. e. to redeem them from Death, or to atone for those Lives which we had forfeited: Which is the true Sense of the Place (c).*

Ans. 1. We allow, that the Preposition (υπερ) for, frequently signifies on Account of, or for the Sake of, or in Behalf of. 2. That it is used to express Substitution, or in Stead of, cannot be denied, and Socinus himself, allows that it is so used. This is its Sense, in these Texts, (να υπερ σου διακονη μοι) that in thy Stead he might minister unto me (d). (Δεομεθα υπερ Χριστου) we pray you in Christ's Stead (e). 3. And this must be the Sense of it, in these

(c) Pages 98, 99.
v. 20.

(d) Phil. ver. 13.

(e) 2 Cor.

Words, (γενόμενος ὑπὲρ ἡμῶν κατάρα) *being made a Curse for us (f)*, which cannot be denied, without directly contradicting the Apostle, and saying, Christ was not made a Curse. 4. Our Saviour was made Sin, he died for us, considered as Sinners, and on that Account obnoxious to Death. He died for our Sins. *He was delivered for our Offences.* His Death is our *Ransom* or *Price* of Redemption. And by it he *obtained eternal Redemption* for us. Which Things fully evince, that he was our *Substitute*, and suffered in our *Stead*. 5. Christ did not *hazard*, but lay down, or actually resign his Life for us. The *Author's* Paraphrase and Note, therefore, are a bold Corruption of the Text, as the Reader, if he pleases, may see (g).

And with Respect unto the Preposition (ἀντί) for, 1. I grant that, it is sometimes used, when *Substitution* is not intended, as when it is put to express Opposition. But, 2. He very well knows, that it properly expresses *Substitution*, and signifies in the *Place* and *Stead* of. In this Sense the *Septuagint* use it a great many Times (h). 3. Christ gave his Life, as a *Ransom*, or *Price of Redemption*, unto God, our righteous Judge, for us, and, therefore, he died in our *Stead*, or suffered in our *Place*.

(f) Gal. iii. 13.

(g) Rom. v. 7.

(h) The LXX render ἂντι by ἀντί in many Places, Gen. iv. 25. xxii. 13. xxx. 2. Esth. ii. 4. 2 Sam xviii. 33. &c. Hesiod uses this Preposition in that Sense, when he says, (Δίος ἀντί) in the Place of Jove.

Τὼς γὰρ οἱ εὐφρασάην, ἵνα μὴ βασιληΐδα Τιμῆν,
Ἄλλος ἐχῇ, Δίος ἀντί, Θέων ἀειγυρεΐων. Θεογ. Ver. 892, 893.

4. I dare say, that our *Author* cannot express *Substitution*, in Language *more proper*, than in that which is used in Relation unto the Death of Christ for us. And, therefore, 5. He ought to assign some very *cogent* Reasons, for his explaining away that Sense, in Respect unto the Affair of Christ's Death. But, as to Reasons for it, he has none, only his *Dislike*, that God should fix upon such a Method to glorify himself, in the Salvation of Sinners. A Method it is infinitely wise, for herein God displays the immense Riches of his Grace towards our Persons, and his infinite Abhorrence of, and Detestation against our Sins. And this is that which such Sort of Men, as our *Author* is, cannot patiently bear with. *If the Almighty will not save Sinners without taking Vengeance on Sin, or without a Regard to the Honour of his Law and Justice; this Sort of Men, will dare to reproach him to his Face, and pronounce his wise Procedures mean, low, insipid, and unworthy, and yet pretend unto great Uprightness and Sincerity at the same Time.*

C H A P. VII.

Of Sanctification, as a Fruit of CHRIST's Death, &c.

MR. Taylor having, as he thinks, entirely demolished the Doctrine of Satisfaction for Sin, by the Death of Christ: He proceeds to discourse

discourse concerning his Sufferings, as a Mean of our Sanctification, and, in that View, as a Condition, or Reason with God, of our Remission. Wherein, I confess, he is very *rhctorical*. His Ideas are infinitely below the *Sublimity* and *Grandeur* of the Subject, but his Expressions are lofty and very *florid*. The intelligent Reader will easily perceive this *material* Difference between the Divine Writers and our *Author* on this *Topic*. They convey noble Sentiments, in Language suited to the Nature of the glorious Subject ; Mr. Taylor presents us with *low* Thoughts, in a *pompous* Dress. A few brief Remarks, on this Part of his Performance, will sufficiently discover, that it may justly be said to him, *Thou art* (Vox, & præterea nihil) *Words, and nothing else*. I am no Enemy to *Rhetoric*, nor would I detract from the due Praises of any Excellency, which I am not capable of imitating. But, if *Rhetoric* is not animated by *Logic*, or sound Reasoning, and good Sense, as the *Soul* of it, I esteem it no other than a *pretty Jingle*, calculated to please less discerning Minds. A *glib* Tongue and a *flowing* Pen, not directed by a good Understanding, in my Opinion, are Accomplishments not much to be admired.

I. He speaks of the Dignity of the Person of our Saviour : And says, *When I consider, that a Person of so transcendent Eminence and Excellency, who was in the Form of God, and in the highest Degree of Glory and Felicity with the supreme*

preme Father ; of such Wisdom and Power, that by him he made the Worlds ; of such Splendor and Majesty, that he was the Brightness of God's Glory, and the express Image of his Person, &c. (i).

But in order to prevent our entertaining an Opinion, infinitely too high, of the personal Dignity of Christ: Or lest we should imagine, that he is the Father's Equal ; he attempts to obscure that illustrious Testimony to the important Truth of our Lord's Equality with him: *Who, being in the Form of God, thought it not Robbery to be equal with God (k), i. e. as he says, like to God.* And in the Margin he observes, that the Phrase, ($\tau\omicron \epsilon\iota\varsigma\iota \iota\sigma\alpha \Theta\epsilon\omega$) to be equal with God, is the same as ($\iota\sigma\alpha \Theta\epsilon\Omega$), ($\iota\sigma\theta\epsilon\omicron\varsigma$), ($\Theta\epsilon\omicron\varsigma \omega\varsigma$) *like God, or as God*, and answers to the Hebrew (כְּאֵלֹהִים) *Zech. xii. 8. The House of David shall be as God.* To which I answer, as a learned Author does, that, with the Greeks, ($\tau\omicron \epsilon\iota\varsigma\iota \text{ junctum } \iota\sigma\alpha$), is most significant. *Perfect Equality cannot be more fully expressed, than it is by that Phrase (l).* The Instances, with which he would make it parallel, express *Like-ness*, but this *Equality*. Mr. Taylor paraphrases: *He did not regard the Dignity and Glory, which he had with the Father, as Soldiers do the Spoil and Plunder, which they take*

(i) Page 109.

(k) *Philip. ii. 6.*

(l) Græcis Auribus significantissimum est, $\tau\omicron \epsilon\iota\varsigma\iota \text{ junctum } \iota\sigma\alpha$. Integra sane Æqualitas Verbis plenius exprimi non potest. *Fortaita Sacra*, page 213.

by Force, and resolutely hold against all the World (m).

Ans. 1. The Apostle says, Christ did not think, esteem, or account it Spoil. Mr. Taylor says, *he did not regard it*, that is, *he did not forcibly hold it, as Soldiers do their Plunder*, between which the Difference is as wide, as it can be. 2. The Apostle, in this Phrase, asserts the Dignity of our Saviour. Mr. Taylor interprets it of his Condescension, which is as directly contrary to the Intention of the sacred Writer, as any Thing can be. In his *Notes on Rom. ix. 5.* he first observes, that the Power delegated to Christ by the Father, over all Things, is *his supreme Godhead*. Not content with that *depraved* Interpretation of the Phrase: *Who is over all, God blessed for ever*: He ventures at a bold Corruption of the Text. It seems *what this Part of Christ's Character, has to do with the Jews, is not to him very clear*. Nor, can he conceive, *why the Apostle neglected to mention, in this Place, the Jews Relation to God, as their God*. How could he overlook the main Article in this List, i. e. of their Privileges? In order to supply this Defect, and to wrest the Words from our Saviour of whom they are spoken, he delivers this Conjecture, that there is a Transposition in the Text, viz. thus, (ο ων for ων ο) i. e. *who is, for whose is*, and so he applies the Phrase to the Father: *Whose is the God over all*. Thus, says he, *the grand Privilege will be inserted to Advantage, and*

stand at the Top of a lofty Climax, rising from the FATHERS, to CHRIST, to GOD. Probably, our Author may be much pleased with this ingenious Conjecture of his; since he fancies, that it throws such admirable Beauty on the Apostle's Discourse. But it falls out very unhappily for him, that this grand Privilege is the first mentioned, the Apostle begins with it in the 4th Verse: *To whom pertaineth the Adoption*, which is expressive of the Jews Relation unto God. And, Mr. Taylor discerned this, when he wrote his Paraphrase, for in that he thus speaks on the Words: *Dignified with the Character of the Sons and First-born of God*, (*Exod. iv. 22. Jer. xxxi. 9. Hos. xi. 1.*) We must, therefore, conclude, that he had forgot his Paraphrase, when he wrote his Notes. If that had occurred to his Thoughts, it would have prevented him assigning this Reason for his bold and daring Corruption of the Text. Again, it is absurd to suppose, that a limited and precarious Being is the Brightness of the Father's Glory, and the express Image, or Character, of his Person. It would not be so far from Truth to say that a Glow-worm, is the Brightness of the Sun's Splendor, and the Character of his dazzling Rays. I am bold to affirm, that God is not capable of giving Existence to a Creature, unto whom those Things are properly applicable. God is eternal, all-knowing, all-wise, almighty, supremely good, absolutely immutable, &c. No voluntary Production is eternal,

unlimit-

unlimited in Knowledge, Wisdom, Goodness, Power, or immutable, nor can be in its Nature, yea, it may cease to be at all. And such a Being Mr. *Taylor* thinks Christ is. Besides, Creation is not a Work of almighty Power, if it was effected by the Agency of such a Being as Mr. *Taylor* imagines our Saviour is.

The Fact is undoubtedly this : Either Creation was wrought by the Power and Wisdom which *reside* in the Father : Or by the Power and Wisdom which *reside* in Christ : If by that Wisdom and Power which reside in the Father ; then the Wisdom and Power, which *reside* in Christ had no more Efficiency, in the Production of all Things, than the Wisdom and Power of Mr. *Taylor* had. And, if the Creation was effected by the Wisdom and Power which *reside* in Christ, that is not a Work of infinite Wisdom and Omnipotence, but it is the Effect of finite Wisdom and limited Power. The *old Philosophers* were not greater *Fools*, who *professed themselves to be wise*, than those among us are, who reject evangelical Mysteries ; for they advance most evident *Absurdities*. God cannot give a Sufficiency of Wisdom and Power to any Being whatever, to create a World ; the Reason is as clear as the Sun. Infinity is not *communicable* ; if it was, God might produce his Equal, which he can no more do, than he can become *finite*. I am sure, I say nothing here, but what agrees with the *peerless* and *incomprehensible* Perfections of my almighty Creator ; and I express these Things, with a View to vindicate his Glory, to assert the true Dignity

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of Christ, and to expose the *Stupidity of Ari-*
anism, which at this Time is greatly spreading
amongst us, with all other *detestable* Errors.
For my Part, I am fully resolved never to own
any Person whatever, as my Saviour, who is
finite in his Nature, *mutable* in his Being, *pre-*
carious, and *may cease to be*; such a God Mr.
Taylor would fain persuade us to believe
Christ is. Those may so do, who imagine,
that *infinite Wisdom, Power, Merit, and Com-*
passion are not Requisites in a Saviour, and who
can be content to trust in themselves, and their
own Obedience, for Pardon and Acceptation
with God in Judgment. From which I pray
the good Lord, of his Mercy, eternally to de-
liver *my poor perishing Soul*.

II. Mr. *Taylor* observes; that *God's granting*
Remission of Sin, through the Blood of Christ, is
the properest Way to affect our Minds with the
Malignity of Sin, and to shew us how odious and
detestable all Sin is to God (n).

Ans. 1. He allows not, that God does
grant us Remission of Sin, through Christ's
Blood, though he thus speaks. For, his Opi-
nion is, that the Death of Christ procured *only* a
Declaration or Promise from God to pardon Sin;
and that we must, by our own Works, acquire
a Right to Remission. 2. If the malign, odious,
and detestable Nature of Sin is seen, in God's re-
quiring the Death of Christ, *only* as a Condition
of giving a Promise to pardon; it is infinitely

more discovered, in the Infliction of proper Punishment, for Sin, on Christ in Dying; and, therefore, our Opinion of the *penal* Nature of his Death, according to his own Reasoning, bids much fairer for Truth, than that which he advances does. If it is an Instance of Divine Wisdom to pardon Sin in such a Way, as the Malignity, odious and detestable Nature of it to God, may be seen: Surely, it is reasonable to conclude, that it is the *wisest* and *fittest* Method to dispense Pardon, in such a Way, as most clearly discovers God's Abhorrence of it. Now, whether *only* Requiring that Christ should die, without enduring Penalty in his Death: Or the Infliction of Punishment on him, in Dying, in order to the Remission of Sin, more fully discovers its Malignity and evil Nature, may, I think, be safely left to the Determination of any unprejudiced Person, who hath the least Discernment in the Things of God.

III. He says, *How forcibly, far beyond any abstract Reasonings, do these Considerations, viz. God's delivering up Christ for us all, &c. urge us to love God and our Saviour, to devote our all to his Honour? &c.* (o). Still our Opinion hath the Advantage infinitely above his. For, surely, every one must see, that it is a greater Instance of Love to suffer a *penal* Death, than it is *barely* to die, or without enduring Divine Punishment in Dying. And, consequently, our Obligations to God and the Redeemer are

far greater, on our Principles, than it can be thought they are, upon those of Mr. Taylor: Therefore, that there is, at least, a great Probability of the Truth of our Opinion, and of the Falsehood of his, the Nature of his own Reasoning evinces. But the Reader must observe, That, though he uses *swelling* Words, he is very *low* in Sense and Meaning. Some Men have an *admirable Knack* of expressing themselves, in a *lofty* Manner, when they convey exceedingly low Ideas, which I can never prevail with myself to admire, on any Subject. Such a Way of discoursing on this, which is of all other Subjects the most glorious, important, and astonishing, I heartily despise; because it is calculated to deceive, and cause weak People to imagine that a Sense is intended, which is agreeable to its Nature, whereas nothing is more remote from, or contrary to the Design of the Person himself. Nor is Mr. Taylor insensible of this.

IV. It is granted, that *Christ was an Example to us in Suffering*; but not as he bore Sin, suffered for it, and was made a Curse, to redeem us from the Law's Curse; in neither of these Views, is he proposed to us an Example; these Things are peculiar to him, in the Character of the Redeemer of the Church of God. Yet, we freely allow, that, from this glorious Pattern of Meekness, Love, and Zeal for the Honour of God, we may learn *Usefulness* (p),

Love (q), Humility, Condescension (r), Trust in God (s), Mortification of fleshly Lusts (t), Patience, Meekness, and Fortitude under Sufferings (u), Deadness to the World (w), as Mr. Taylor observes. And I think, that he is not so stupid, as not to discern, that our Opinion furnishes us with these Advantages, in a Degree, at least, equal with his own.

V. Faith in Christ is not, it seems, a Reliance or Dependence on his Blood and Righteousness for Pardon and Acceptance with God; but it is the Attention of our Minds fixed upon him, as our Example, whereby we become like him, in our Temper and Behaviour; and, being so, on that Account, we have a Claim upon God for the Remission of our Sins, and the eternal Salvation of our Souls. This it is to be baptized into Christ's Death. This it is to eat his Flesh and drink his Blood, in the Institution of the Lord's Supper. And this is Approaching to God through Christ's Blood with Boldness (x). These Things are not true, and I am bold to affirm, that they agree not with the Experience of a single Christian, in the whole World. Indeed, it is not to be expected of Men, after they have destroyed the Fundamentals of Christianity, to give us a true Account of Christian Experience. Mr. Taylor ought not to take it amiss, that I am so very brief in my Remarks here; because, though

(q) Page 119. (r) Ibid.
(u) Ibid. (w) Page 121.
122, 123, 124, 104, 126.

(s) Page 120. (t) Ibid.
(x) Pages 127, 122, 131,

he throws out a *Flood of Words*, he expresses *very little Matter*. Which, I confess, is a Way of Writing not at all grateful to me.

VI. The Death of Christ is the Cause of our Sanctification. (1). *Meritoriously*: For, 1. His Sufferings and Death were required, by the Divine Father, of him, as a Condition of communicating Grace to us, to sanctify our Hearts and make us meet for Heaven (y). 2. He, therefore, may claim the Communication of Grace to us, unto that great End, as a Debt due to him (z), according to the Reasoning of the Apostle, in the Place referred to. (2). *Influentially*: As his Blood is applied to our Consciences, by the Blessed Spirit, it assures us of the Remission of our Sins, and effects in us an Abhorrence of Evil, and a Desire of perfect Conformity to him, in every Branch of Purity and Holiness. Hence, the Divine Writer to the *Hebrews* thus prays in their Behalf: *Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect in every good Work, to do his Will, working in you that which is well pleasing in his Sight, through Jesus Christ, to whom be Glory for ever and ever. Amen* (a).

(y) *Isa.* liii. 10. (z) *Rom.* iv. 4. (a) *Heb.* xiii. 20, 21.

A P P E N D I X.

MR. Taylor's Recommending a Pamphlet, intituled, *Second Thoughts concerning the Sufferings and Death of Christ*, excited in me a Desire to read it. Upon the Perusal of it, I quickly perceived, what was the Reason of his Recommendation. The Author wholly explains away, and, as he thinks, evinces the Absurdity of the Doctrine of Attonement, by the Blood of Christ, or of Salvation through his Sufferings and Death, as the *meritorious* Cause of it. My narrow Limits will not allow me to enlarge, in animadverting on this Performance.

I. I would observe that some Principles want Proof, which the Author takes for granted, and upon which the main of his Reasoning is founded, and, therefore, his Superstructure which he hath built upon them, will no more stand than a Castle erected in the Air. They are these.

1. Unblemished and perfect Holiness is not necessary to an Interest in the Approbation and Favour of God : Or, God can account a Person righteous, who is, at least, in some Degree, unrighteous. For, he allows, that no Character in human Life is unmixed or perfect (*a*).

2. There is a *Fitness* in Repentance and Reformation to procure the Pardon of Sin : Or to

(*a*) *Second Thoughts concerning the Sufferings and Death of Christ, Page 8.*

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regain an Interest in the Favour and Approbation of God. Although a Man hath been, through the Course of his Life, *luxurious, incontinent, perfidious, oppressive, fraudulent, rapacious, cruel, proud, envious, wrathful, malicious, revengeful, or brutal and diabolical in his Disposition and Behaviour; hath neither feared God, nor regarded Men*: Such is the *intrinsic Value and Worth* of Repentance, that it will justly fit him for the Pardon of all his aggravated Guilt, and procure him a Title to Happiness.

3. Repentance is in the Power of every Sinner. Or no Criminal whatever needs *supernatural* Strength to bring him to repent of his Sins, and to practise that Virtue, which will recommend him to the Approbation and Favour of his Maker.

4. The Death of Christ is not the Cause of Repentance in any Sinner, and, consequently, it was not at all necessary unto the Being of Repentance.

5. *The Justice of God is only Goodness, acting under the Direction of his Wisdom for the Good (b), i. e. the Happiness, of the Creation,* though apostate and corrupt. And, therefore,

6. The End of the Infliction of Punishment must be the Good and Happiness of the guilty Creature. This is a most pleasing Representation of Divine Justice, for this will never leave us without a Ground of Hope of Deliverance from Misery, let our Guilt be ever so heinous and accumulated.

7. Divine Love to Men follows upon their Love to God and Goodness: Or, *they become amiable, and then God loves them* (c).

8. The *Communication of all personal Worth or Merit is impossible* (d). I suppose he means, what Christ did and suffered cannot possibly be imputed to us.

Ans. 1. Personal Worth may intend inherent Powers and Perfections: These always reside in their proper Subject, and cannot be transfused into another. But, 2. If he means the Obedience of Christ to the Law and Will of God, we allow, that is not communicated, or transfused into us, nor can be. Yet, 3. It is imputed to us, or placed to our Account. This is a Grant of his Righteousness to us. And, 4. God sees that Righteousness to be ours, not *inherently*, indeed, but by gracious Imputation. 5. Thereupon, he accepts, or justifies us. In no other Sense can it be said, *that Righteousness is imputed without Works*.

The *Author* hath not given the least Proof of the Truth of these Principles, either from Revelation or Reason; but takes them all for *self-evident* Principles, which need no other Confirmation, than their own evidencing Light, which he thinks sufficient to gain the Consent of every one who considers them. But I must crave Leave to withhold my Assent from them all, until he shall be pleased to offer something for their Proof.

II. I proceed to consider, what the Author

(c) Pages 9, 10.

(d) Page 9.

asserts and argues for, from these unproved Principles. And,

1. He thinks, *That the Justice of God cannot require a Satisfaction for the Sins of sincere Penitents, because sincere Repentance certainly renders them the Objects of Divine Favour and Approbation. This is with him a most insuperable Difficulty (e).*

Ans. 1. He supposes, that Repentance might be without a Satisfaction made for Sin. This I deny, and affirm, that Repentance is the Effect of the Satisfaction of Christ, nor can he prove the contrary. 2. Repentance procures not Divine Love, nor does it render a Person a fit Object of a justifying Act of God.

2. *Another Difficulty arises from the Representations of that Severity of Justice, which makes an Expiation necessary. — Every Sin deserveth God's Wrath and Curse, both in this World and that which is to come. — It is an infinite Evil, and requires Satisfaction of infinite Value; and God cannot pardon any Sin without a Satisfaction. — Such a Severity shocks my Imagination (f).*

Ans. 1. Every Sin deserveth God's Wrath and Curse for ever. *Cursed is every one that continueth not in all Things that are written in the Book of the Law to do them.* 2. Sin is an infinite Evil *objectively*, or as it is committed against an infinite Object. But I expect, that some Sort of Men will soon dare to say, that Sin committed against God, is not attended with greater Demerit, than Sinning against a Creature is. For, though they pretend, that

Reason is their Religion, they argue upon religious Principles, as if they had really lost their Reason. 3. There is no Weight at all in his Imagination being shocked. For it is common with some to think, that *God is unrighteous who taketh Vengeance*, of which Number there is too much Reason to fear, that he is one: *I cannot reconcile it to infinite Goodness*, says he (g). And what if he cannot? That is no Objection of the least Importance. Is the Exercise of punitive Justice towards a criminal Creature incompatible with Divine Goodness? By no Means; if it is, punitive Justice cannot be exercised at all, for it is not possible to God to act inconsistently with any of his Perfections.

He proceeds to object unto his being brought into that State, wherein he finds himself, if it is so, that every Sin deserveth Punishment; and is *very severe*, if not *impious*, in the Manner of expressing himself. *This one might dread from a malevolent Being*. Horrid, indeed! *But is not to be expected under the Administration of the original, essential, perfect, and unchangeable Goodness, which gave Birth to the Universe, with an Intention of communicating Happiness to the Creatures in it*. And concludes thus: *It would have been as fully consistent with the Goodness of my Maker to have made me what I originally am, out of the Earth, as to make me what I am, as a Descendant from Adam* (h). The Apostacy of Adam, therefore, can be no just Reason, why his Descendants should be placed in unhappy Circumstances.

Our present Situation is entirely withdrawn from the Bar of Justice, and is wholly referred unto Divine Goodness, which, as it is said, designs nothing but the Happiness of the Creature. Infinite Benevolence, therefore, hath determined to give Existence to innumerable rational Creatures, so situated in Consequence of the Sin of him from whom they spring, in their successive Generations, as is certainly followed with the Depravation of every Individual, who continues in Being so long as to be affected by the evil Temptations, which are inseparable from the present State. This Depravation is the Loss of the true Glory and Felicity of the reasonable Creature. This, it seems, is owing to infinite Benevolence. Again, for that is not all, by this Depravation, Men are, at least, in Danger of being hurried on through the Force of Temptations, which easily work upon depraved Minds, to act a Part which naturally tends to their everlasting Destruction, and actually much the superior Number of Men, perish for ever. And it seems, that it is the Decree of Divine Beneficence to place them in so *disadvantageous and exceedingly dangerous a State*. Farther, it is the Appointment of the same immense Kindness, that a great Part of the human Species, who are not chargeable with Guilt contracted by another, and have never offended themselves, shall endure *Tortures* which would pierce a *Heart of Stone*, and expire in *dreadful Agonies*. Moreover, it is the Goodness of God which ordained, that
fo

so great a Part of Mankind shall be subject to a Train of Miseries in the present State of Things, which the most rigid Virtue cannot possibly defend a Person from, *viz. extreme Poverty, Contempt, Oppression, and vile Cruelty.* This is that *lovely* Condition, which the Goodness of the great Creator hath ordained the human Species unto; for Justice, it seems, hath no Concern at all in this Appointment! Prodigious, indeed! One would imagine that Men, who ascribe this Situation to the Goodness of God, cannot, themselves, believe the *specious* Things, which they express concerning it, nor can possibly have any pleasing Expectations from it, how much soever, to serve a Purpose, they think well to extol and applaud it. But all these Things are accounted for, by bringing them to the Bar of Divine Justice, unto which alone they can in Reason be referred.

3. A Third Difficulty is, *Innocence cannot be punished. Perfect Innocence can know no Pains of Conscience. Perfect Innocence can have no Apprehension of the Wrath and Displeasure of God (i).*

Ans. 1. If Men may be allowed to express themselves, in what Way they shall think proper, upon a Subject, they may prove or disprove any Thing. It is not Innocence, nor an innocent Person, as so considered, that is punished. But, 1. An innocent Person may bear the Sins of others, or have their Guilt imputed to him. 2. In Consequence of that, suffer Punishment. 3. He hath no Consciousness of having contracted that Guilt, which is

placed to his Account. But, 4. He may have a painful Sensation of the Charge of that Guilt to him. And, 5. Of that Wrath and Displeasure, which the Sin that is imputed to him demerits. 6. A *mere* Consciousness of having sinned is not Punishment, nor does that enter into the Nature of Punishment. For, (1). That is no other than a *natural* Act of the Mind, as it is endued with a Power of Recollection. (2). Such a Consciousness will always be in those who are pardoned, except it is supposed, that they will forget that they once were Sinners; which if they do, then 'the Benefit of Salvation from Sin, and its Consequences, they can have no Remembrance of. Some, indeed, seem to imagine, that thus it shall be with the Saints in Heaven, but without any Foundation: And unto the total and eternal Eclipse of the Glory of the Grace of God, in our Salvation by *Jesus Christ*.

4. He objects, That *the Ends of Government are not answered, but evaded, by the Punishment of Sin in Christ* (k).

Answ. 1. It is granted, that this Appointment was of the Father, as he says. 2. That Christ did not procure the Love of the Father to Men. His Sacrifice was the Fruit of Divine Love, and not the Cause of it. In order farther to prove, that the Ends of Government are evaded by this adorable Scheme of Salvation, he, (1). Supposes *it was possible, that Christ might not have been willing to die for us* (l). This is a Supposition of what is not to be

(k) Page 19.

(l) Ibid.

supposed.

upposed. For, 1. The Will of the Father was an Obligation upon Christ in his human Nature, which was that wherein he suffered. 2. As a Divine Person, he assumed that Nature into Union with himself, in order to give it up to Suffering and Death. 3. The Will of Christ's human Nature was wholly under the Direction of the Will of his Divine Nature. 4. He could not but consent unto the Pleasure of the Father, in this Matter; yet his Consent was voluntary, and not forced. (2). He enquires thus: *How could his willing Submission to the Father alter the Case, with Respect to the Ends of Government? It will be confessed, that the Father's giving him up, without a willing Compliance, could not have answered these Ends (m).*

Ans. 1. If Christ had not consented to take our Guilt upon himself, and to suffer Punishment in our Stead, in his Death, he would not have offered himself a Sacrifice to God, nor would there have been any Thing in his Death pleasing to him, as a Sacrifice for Sin, and, consequently, nothing of a *Fitness* in it to atone for Sin: And, of Course, no Display of Justice, but a *mere arbitrary* Act of Violence put forth upon him. 2. How much soever the Author may be pleased with this *bold Enquiry*, it affects himself as well as us: Since he must grant, that, if Christ had not consented unto his Death, nothing of Wisdom, Goodness, and Mercy towards us had been therein manifested.

5. The Author thinks, *That, if this Point is of so much Importance, it should be plain and level to every Capacity, &c (n).*

Answ. The deep Things of God are certainly of the greatest Importance; but it don't follow, that, therefore, they are plain and level to any Capacity, especially the Capacities of those, who think, that their Reason is the *Standard and Test* of Truth. They are the *wise and prudent from whom heavenly Mysteries are hid, and to whom they are Folly and Weakness.*

6. He enquires, *What is the Fruit of the Satisfaction of Christ? Is it an Indemnity to the World? No Man says this (o).*

Answ. 1. Christ did not die for the whole human Race. 2. Those who affirm, that he did, deny his *proper and full Satisfaction*, whereof, as I suppose, the Author, was not ignorant. And, therefore, I cannot but consider his Reasoning here, as an Instance of Unfairness and Disingenuity; and his Insult upon it, is very unworthy of him, who gives full Evidence, that he is no Stranger to the Controversies on this Matter. Why, therefore, does he with such an *Air of Insult* say, *Is this an Administration worthy of God? How can Justice have received a full Satisfaction, and yet Satisfaction is to be made again, as if no Satisfaction had been made at all (p)?* He very well knows, I am persuaded, that those who maintain the *universal* Extent of the Death of Christ, do not allow, that his Death was *satisfactory* to Divine Justice for Sin, though he is pleased

thus to express himself. 3. I freely grant, that, the Death of Christ is of *unlimited* Extent, Death was not *satisfactory* to the Law and Justice of God, for the Sins of any Part of Mankind. If it is once proved, that he died for Men *universally*, it will never be proved, that he made a *proper and full* Satisfaction for the Sins of any one Man in the World. And this the Author, in my Opinion, full well knows.

7. He enquires thus: *If their Offences have been fully satisfied for, and a Punishment every Way equal to them actually borne, in what Sense can Pardon be said to be free (q) ?*

Ans. 1. As he says, *to Sinners it is free.* 2. The Scripture, by free Remission, does not mean Pardon, without Satisfaction, but Forgiveness, without any *moving* Consideration in the Sinner pardoned. 3. It is false which he affirms, that on the Part of the Father, considered as a moral Governor, it can in no Sense be so, *i. e.* free. For the Father, out of infinite Love to Men, provided and appointed that Sacrifice, by which Satisfaction is made. And, therefore, the Satisfaction his Justice hath received for Sin, is no Objection to the Freeness and Riches of his Grace and Mercy, in pardoning it to the Sinner.

8. *After all, could it be proved, that there is any Thing in the Divine Nature, or, in the Thing itself, any Expediency amounting to a moral Necessity, which should render it unfit or impossible for God to forgive any, even the least Sin, upon sincere Repentance, without such a*

Satisfaction, all that hath been said must be given up. But I really despair of seeing the proved (r).

Ans. 1. The Author supposes, that sincere Repentance might be, without this Satisfaction, which is false, for Repentance is a Fruit of Satisfaction by the Death of Christ. *2.* He suggests, that Remission follows upon Repentance, which is not true; a Man's Sins, at least, *in Order of Nature*, are forgiven, before he exercises Repentance. Because God wills not to impute Sin to a Man, therefore, he gives him Repentance, unto Life. *3.* I cannot but apprehend, that he has seen *clear* Proof given of the Necessity of Satisfaction, though, through *Prejudice*, he will not allow of it. If I thought him a Person unacquainted with what hath been written, on that important Subject, I would point out to him, where he might meet with full Proof of this Matter; but, as I am persuaded, that he is one, who has been conversant in Writings of that Kind, I think it entirely needless to refer him to any Writer, on that Subject. Let him review and reconsider what he has read, in Relation to that Point, and if he is not *apostatized* from Truth, through *carnal Reason, Pride, Unbelief, and Contempt of heavenly Mysteries*, probably, he may discern, what, at present, he professes not to do. If he is such a one, I pray God, to give him Repentance unto the Acknowledging of the Truth.

(r) Page 23.



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